A

Compendious and moſt maruellous Hiſtorie of the latter times of the Iewes common Weale.

Beginning where the Bible, or *ſcriptures leaue, and continuing to the vtter ſubuerſion and laſt deſtruction of that countrey and people.*

Written in Hebrue by *Ioſeph Ben Gorion*, a noble man of the ſame Countrey, who ſawe the moſt things himſelfe, and was authour and doer of a greater part of the ſame.

Tranſlated into Engliſh by Peter Morwyn, of Magdalen Colledge in Oxford.

And now newly corrected and amended by the ſaid tranſlator.

AT LONDON.

Printed by V. Sims, for Thomas Adams, dwelling in Paules Church-yard, ouer againſt the great North doore.

An. Do. 1596.

John Tuke

C. 33. a. 42.

A

Compendious and most maruellous Historie of the latter times of the Iewes common Weale.

Beginning where the Bible, or *scriptures leaue, and continuing to the vtter subuersion and last destruction of that countrey and people.*

Written in Hebrue by *Ioseph Ben Gorion*, a noble man of the same Countrey, who sawe the most things himselfe, and was authour and doer of a greater part of the same.

Translated into English by Peter Morwyn, of Magdalen College in Oxford.

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THE AVTHOVRS Epiſtle to the Reader.

BEing mooued and requeſted of a friend, that I would take in hand to tranſlate this part of the hiſtorie of the Iewes, to the intent that as there is amongeſt vs alreadie in our native tongue, the originall beginning of that nation, and the continuance alſo for a long ſpace, in the Bible, and annexed to the ſame: ſo there might be likewiſe an vnderſtanding & declaration to all men in the Engliſh tongue, as well as in other, of the deſtruction of ſo famous a common weale: I both thought it honeſt to further ſo good an attempt, yea and almoſt diſhoneſt to repulſe his requeſt (opportunitie and leiſure ſeruing me) conſidering alſo how manie propheſies there be in the ſcriptures, of the deſtruction not onely of the citie Ieruſalem, but alſo of the whole countrey, and no ſpecialtie nor notification in our tongue of the fulfilling of the ſame, For the performance whereof, after long weighing and debating of the matter, it was thought moſt conuenient, not to burthen the deſirous hereof, with the prouiding of ſo chargeable a volume as is the great hiſtorie of Flauius Ioſephus, that writ the diſcourſe of the ſame to the Romanes, togither with manie other actes of other nations, nothing at all pertaining to the hiſtorie of the Iewes: but that we ſhould plenteouſly content mens deſires, and ſatisfie our

profixed end aboundantly, with a farre more briefe, much leſſe coſtly, and as ſufficient a commentarie for our purpoſe, nothing inferiour to the other in veritie, yea written by the ſame Ioſephus, as the tenour and contents of both the bookes do import, although he name himſelfe in this Ben Gorion (that is) the ſonne of Gorion, and in the other the ſon of Mattathias, which is a thing ſo common in the Iews Genealogies, that men neede not ſeeke farre for the like, for one man to deduct his diſcent from diuers names, of Father, grandfather, or great grandfather, of the fathers ſide, or of the mothers ſide, nowe taking the name of the next, now of the moſt noble of his kindred. But howſoeuer the names be vnlike, the hiſtories do ſo agree, that they may well be thought to be written by one man: this vnto his countreymen the Iewes or for them that deſire no more but a iuſt reheatſall of the things concerning that onely countrey: the other for the Romans, or for them that deſire to vnderſtand of the feates of the Romans in the time of that age, which wee thought not to be neceſſary for our purpoſe. We determined therfore to take in hand this Ioſeph, or rather this his owne epitome or abridgement of his great booke, yet the whole hiſtorie of the Iewes notwithſtanding. In the tranſlation whereof, what paines is taken, not onely in reſtoring diuers words that were depraued & corrupted in the Latin text, yea and ſome whole members of ſentences left out, which were expreſly in the Hebrew, but alſo that the Hebraicall forms of ſpeech ſo diſcrepant from our phraſe and accuſtomed maner of ſpeaking, might be framed vnto our vulgar and familiar communication, that they might be the better vnderſtood: I referre it vnto the iudgement of them that be expert in the tongues,

who

who if they list to conferre both the texts, they shall euery where espie a great dissimilitude betweene the words of both, & sometime find whole members of sentences transposed: yet I trust they shall likewise confes, both that I haue not swarued any thing from the sense and meaning of the authour, which I most attentiuely did alwaies ponder and consider, as the thing most profitable for our purpose, & also that it was necessarie so to do, to fashion it vnto our maner of speaking. For whereunto serueth it if it should not be vnderstood? were it not as good to remaine still not vnderstoode in a strange tongue, as not vnderstood in our own, if such translations word for word, be to be counted in our tongue, being turned into our words onely? This therfore was chiefely endeuoured, that it might bee framed and come most nigh vnto our vulgar tongue, not to our vulgar words onely: and yet it shoulde not bee disframed, nor digresse from the true meaning of the Historiographer.

Seeing then that it may nowe be read in our mother tongue, and vnderstoode also, our hope is, that our trauaile shall not be lost, but that thou likewise for thy part (gentle Reader) wilt diligently peruse and reade this historie, worthie of so great paines to be bestowed vpon it, both for the pleasantnesse of the matter, and also for the inestimable profit that thou maiest take thereby. For pleasure, who would not bee very much delighted and desirous to vnderstand the end, and what became at length vpon such a people, that hee hath heard so much of as euerie man hath read and heard of the Iewes in the Bible, and otherwise? besides the delectation, in perceiuing things of so great antiquity? Euerie mã delighteth to behold the pictures of auncient persons, as

of Hercules, Hector, Iulius Cæsar, Arthur, and reuerenced thē as though they were halfe Gods: how much more pleasure should it be, to behold the liuely images of their minds, which apeared in their acts and deedes, while they were here in this life, whereby he should learne to know good from euil, and by the applying of their deedes vnto our maners, with considering the euent and successe they had of their actions, wee may take either an example, or some admonition, or occasion to amend our liues, wherin besides pleasure, is also profit. As when thou seest the Iewes here afflicted with diuers kindes of miserie, because they fell from God: then maiest thou be admonished hereby, to see the better to thine owne wayes, least the like calamities light vpon thee, vnlesse thou be so fonde to thinke God will more spare thee, which art but a wild Oliue, and but grafted into the stocke of faith, if thou bring eyther naughtie fruite or no fruite, then he did the naturall branches the Iewes, which sprang naturally of the roote it selfe. Thou shalt reade heere of terrible and horrible euents of sedition and rebellion, yea, there was no such crueltie exercised vpon them by their externall enemies, as they vsed among themselues one vpon another, subiects against their Princes, and subiects against subiects: insomuch, that nothing hastened their destruction so greatly, as their owne doggednes and intestine hatred. Be thou warned therefore by their harmes, and take heede that thou maiest auoide the like. Consider moreouer and marke well, the Iewes were counted Gods people, the Romanes contrarie, his enemies: as without al doubt, hauing no knowledge of God, and being idolaters as they were at that time, they could not bee Gods people: yet for all this, God would they should preuaile a-

gainst

gainſt the Iewes, and ſubdue them vnder their yoke. Whereby we may learne how greatly God is incenſed againſt iniquitie, inſomuch that hee will rather bring in vpon his owne children a nation more wicked, then to leaue them vnpuniſhed, to run forward in their wicked race. Such profitable enſamples and leſſons are in this hiſtorie without number: which if I ſhould recite all, I ſhould bring the whole booke into the Preface. We will therefore be content with theſe fewe at this preſent, neither as all, nor as the chiefe: deſiring and wiſhing chiefly (good Reader) that thou maieſt finde out not the chiefe only, but all, and not onely find them out, but note them, and imitate them in thy liuing and ordering of thy doings: which if thou doe, then haue wee the expected end of our paines and trauaile, and thou the profit, wherewith all parties may iuſtly, or wil gladly be contented and ſatisfied.

The state of the common Wealth of Iury, from the Machabees, vnto the last destruction and subuersion of the same.

ACcording vnto those things that wee haue found in the booke of *Ioseph* the Priest, sonne of *Gorion*, and in other bookes written according to the most certaine veritie, we will draw forth and rehearse some things for the comfort that may come thereof, especially seeing all the prophets haue bent and directed their prophesies & foretellings of things to come, to this pricke, that the kingdom of the house of *Dauid* should be restored and florish in time to come. Therefore if there had beene any kings of the house of *Dauid* during the time of the second house, or second temple, then should we haue beene in suspence, yea, euen nowe already our hope had beene dasht But there was no kingdome of the house of *Dauid* in that age, saue onely a certaine dominion that *Zerubabel* and *Nehemia* had. Yea, rather the kingdome remained at that time to the house of the *Machabees*, & them that were toward them, and their seruants. But now to the purpose.

When *Alexander* the first King of the Greekes

Greekes had fortified & established his kingdome, he died, being yet but a yong man, and his kingdome was diuided among foure of his captaines, as it is written, *Whiles he is yet aliue, his kingdome shalbe broken and deliuered into foure coasts of the heauens.* Dan.8. He left behind him a son of tender yeares, called *Archelaus*, whose tutor or gouernour perceiuing him to be toward, gaue him impoisoned drinke, and made him away. These captains made warre one vpon another, of whom one that was named *Ptolomee*, procured *Moses* law to be translated into Greeke, to the intent he might finde some occasion to picke a quarell against Israel. For by their lawe hee sought meanes to withdraw them from their religion, according to the Psal. *Many a time haue they afflicted me from my youth. Yp may Israel now say.* Psal.129. There were 70. ancient men that translated the Lawe, whom *Ptolomee* the king separated one from another, putting euerie man apart in a house by himselfe. But they all agreed in one sense, albeit they chaunged 13. places, which was not done without miracle, that they all agreed together in the meaning and writing, as though one alone had written it. These 13 places be these. First, *God created in the beginning.*

Here

Heere no worde or thing is put before the name of God, and also for that in the Greek tongue, the thing that doth, is put before, & that that is made, is placed after, lest this word *Bereshith* should be taken for a creator, and *Elohim* for a creature. The second, *I wil make man according to the image and likenesse* that it should not be thought, as though hee were one that consulted wyth other therein. The 3. *And God finished in the sixt day, and rested the seuenth*. Least it should seeme as though hee had made any thing in the seuenth day, and in it ended his working. The 4. *Goe to, I will go downe, and there will confound their language*, least by speaking in the plurall number, hee should haue been thought to be many. The 5. *And Sara laughed, speaking to them that stood by her*: because *Ptolomee* the king should not mocke them, and say; Who shewed you what shee said to her selfe. The 6. *Because in their furie they killed an Oxe, and in their will they brake the crib.* Least the king should deride them, and aske, What hath a man to do with an Oxe. The 7. *And Moses tooke his wife and his sonnes, and set them vpon that that could beare a man.* Least the king should delude our maister *Moses*, because he rode vpon an

Genes. 1. I, for we.

Genes. 2. Sixt for seuenth.

Genes. 2. I, for we.

Genes. 18. With them that stood by her, for to her selfe.

Genes. 49. Crib for an Oxe.

Exod. 4. That that could beare man, for an Asse.

Asse: & that he should not say, How should an asse beare a woman and two children: Hee would neuer haue done it, if he had not beene a begger, or base person. The eight. *And the dwelling of the children of Israel in Egypt & other lands, was* 430. *yeares.* Notwithstanding, they abode not in Egypt but 210. yeares, and that is, that their father *Iacob* told thē: *Descend ye* (the letters of the which word in Hebrew signifie 210.) *thither.*

Exo. 12.

ירדו

Furthermore the cōputation of 430. years, is from the yeare that *Isaacke* was borne, which was the holy seede vnto *Abraham.* The 9. *And vnto the little ones of the children of Israel stretched he not his hand.* As who would say, Yea also vnto their little ones he stretched not his hand. Euen because he should not say, the great men escaped, but the children of the sons of Israel escaped not. The 10. *I tooke of them nothing of valure,* Lest he should say, He tooke not an asse, but he tooke one reward. The 11. *Which things thy Lord god hath diuided, that they may shine vpon all people.* Lest he should take an argument thereof, and say, Loe the holy and blessed Lord hath diuided them to al people, and hath giuen them licence to worship them. The 12. *Hee went and worshipped strange*

Exo. 24. Little ones for princes.

Num. 16. Of valure for an asse.

Deut. 4. That they may shine is added.

Gods

gods, *which I commanded not to worshippe.* Least he should say, Howe hast thou called them to strange worshipping of Gods. Deut. 17, To worshipis added.

The 13. They translated an Hare, *little feete*, because the kings wife was called, Hare, least she should say, the Iewes mockt me. When these seuentie elders had translated the law into the Greeke tongue, *Ptolomee* reioycing much in their wisedome, honored them with princely apparrell and great rewards, brought them home againe, merie and glad. Moreouer hee sent by them oblations to our God. At that time there were many that condescended to follow the lawes of the Grecians, but these seuentie refused. Not long after, captaine *Seleucus*, *Ptolomees* companion in office died, in whose steede *Antiochus* raigned in *Macedonia*. This *Antiochus* making war vpon *Ptolomee*, bereft him of all his dominions, and slew him. After that hee subdued all the land of Israel then vnder the regiment of *Ptolomee*, & warred ber[illegible]oud. He hated Israel also, because they [illegible] *Ptolomee* and aided him in the warres against him. This is that *Antiochus* that builded a great Cittie vppon the Sea coast, & called it *Antiochia*, wherein he made a golden Idol, commaunding that the chil-

dren

dren of Israel should be brought vnto it, and worship it. But some of them chose rather to suffer death for the religion of their God, and some other fel from the synagogue their mother Church. Before this he tooke away also their Sabath, their new Moone, & league of circumcision: forbidding that in any wise they shoulde obserue these commandements in any place throughout all his dominions. For the which he put many of the Israelites to death, and oppressed them more, then did euer any of their enemies or aduersaries. The second man in honour next himselfe in Ierusalem, was one *Polipus*, hee erected an Image in the Temple, commaunding the people of Israel to worship it; and whosoeuer was disobedient, to be slaine. Therefore he put to death *Hanna* and her 7. children, as it is mentioned in other places. When *Antiochus* perceiued this, it increased his hatred towards Israel, insomuch that he did his indeuour that none of them shoulde scape or be left aliue, except such as woulde worship the image. Then fled many of the Israelites to the mount *Modyt*, & to *Iericho*, because of the lawe of *Polipus* and *Antiochus* his Lord, hauing to their gouernour the high Priest *Mattathias* sonne of *Iohn* otherwise called

Casmonanie

Caſmonanie. The Prieſt enioyned them to faſt, and puniſh themſelues before the Lord with weeping, ſackcloth & aſhes. And after this he ſaith vnto thē. If ye wil ieopard your liues for the holy Lord, why die we like women? Let vs go & fight with *Polipus*, and if we die, we ſhal die with honour: peraduenture the holy & bleſſed God wil help vs, and wil not roote out the remnant of Iſrael. To this counſel euery man aſſembled, & made a couenant with him vpon this thing. *Polipus* hearing this, gathered his force together, and made toward them to deſtroy them, & what Iſraelite ſoeuer he found in his way, he ſlew him. *Mattathias* the prieſt and all the remnant of Iſrael, vnderſtanding that *Polipus* came againſt them, they went vp the mount *Modiit* with their wiues and children. Then put he himſelf and his ſons in armor. He had 5. ſons, *Iudas* the eldeſt, the next *Iehonathan*, the third, *Ioachan* the fourth *Schimeon*, the fift *Eleaſar*. All theſe were valiant and good men of war. When *Polipus* came to them, hee craftily ſpake to *Mattathias*, ſaying: Thou art one of the chiefe men in Iſrael, and a man of honour and eſtimation. Come downe therefore, and all that bee with thee, worſhip the Image, and ſtriue not againſt

the

the king that ye may liue, and not bee destroied. Thou shalt be their Prince also, if thou wilt bee conformable. But the priest in no wise would be seduced by him, but rather cursed and reuiled him. *Mattathias* had an aulter at the foote of the hill, whereuppon when hee had offered sacrifice to the most blessed God: there came one of the wicked Israelites out of *Polipus* campe, and killed vppon it a swine. This villaine was yong and lustie, but the priest was olde: yet when hee sawe what this lewd fellow had done, crying vnto his God to helpe him, and strengthen him, hee chalenged a combate betweene himselfe and the fellow. Which thing beeing liked both of the fellow, and of *Polipus*, with his whole armie: *Mattathias* came downe with his drawne sword in his hand, and the fellow stoode against him readie to receiue him. But the priest rushing vppon him, by the assistance of his God, ouercame him, cutte off his head, and cast his carkasse vppon the Aulter: whereat *Polipus* and his whole hoast were much astonied, beholding one another. The Priest stoode still by the aulter, crying, which of you will come to mee man for man? Then *Polipus* picked out a strong champion

champion the best of all his armie, & brought him out of the arraies of his hoast, to teache him his lesson, how hee shoulde behaue himselfe with the priest. The priest therfore drew toward the campe with his naked sworde in his hand, as though hee came to ioyne with their champion: but leauing him, hee turned his sword vpon *Polipus*, stricke off his head, and fled to the hill. Then blowing their hornes, and making a shout together, they rushed downe vppon the Grecians campe. But whē the Grecians saw that their grand captaine was slaine, they fled. *Chasmonanie* and his sonnes with all Israel followed the chase, ouerthrew them, and made a great slaughter. This done, *Mattathias* the priest went to Ierusalem, purifyed the Temple, restored the worshipping of God, and commanded all that were borne during the time of *Polipus* to bee circumcised, for by the meanes of his inhibition, they were vncircumcised. Thus being established, hee sate vppon the throne of the kingdome, and droue the Greekes out of the land of Israel. His kingdome endured one yeare, which was the 212. yeare from the building of the second house. After this he fell sicke, and like to die, charged his sonnes to keepe the obser-

uations of the Lord, & to walk in his waies: also to play the men against the Grecians, for the religion of the Lord. Then brought he forth *Iudas* a tall men and a hardie, and placing him in the sanctuary, tooke a horne of oyle, and powred it vpon his head, wherat the Israelites clapped their handes, and gaue a great shout, saying, God saue ỹ king, God saue the king. Soone after, *Iudas* gathered an army of Israel, and made an expedition against the remnant of the Greeks that were left in the holdes of Israel, and whatsoeuer hee tooke in hand. God gaue it good successe. Notwithstanding, *Antiochus* sent against him a puissant army, vnder the leading of one captaine *Pelonius*, against whom *Iudas* so warred, that the Grecians went to wracke, for he espied his time when they were destitute of victuals, and speedily set vpon them, beat them down handsmooth, and approched to captaine *Pelonius*, slew the valiantest about him, yea, & him also. When *Antiochus* heard this, hee was in a great rage: wherefore hee chose out a most valiant captaine, called *Lysias*, and sent him against *Ierusalem*, with 1000. horsemen, and footmen without number. *Iudas* hauing knowledge therof, cõmanded a fast throughout

out all Israel for three daies: after, tooke muster of all his armie, and made ouer them captaines of thousandes, hundreds, fifties and tens. These said to their souldiers, *Whosoeuer is afraid, &c.* Whereupon many of the people returned home, yet there remained 7500. of such courage all, that one wold not haue runne away from a hundred. *Lysias* diuided his hoast into three partes, committing them vnto three captains, *Nicanor*, *Bagris*, and *Ptolomee*. But after the Israelites had once giuen a great shout, the Lord beate downe the Greekes, so that the Israelites destroied nine thousand of their enemies, and spoiled the whole hoast, and they that remained aliue, tooke themselues to flight. The next daie King *Iudas* kept his Sabboth, togither with all Israel in the campe, for the battaile was vpon the sixt day. The morrow after, the Israelites returned to the spoile of those that were killed, and after to pursue other that were not able to resist: but they founde none, for they were fled into *Asiarothe Karnaum*. During the time of these warres, *Antiochus* inuaded the lande of Persia, for they hadde mooued warre against him, and done him iniurie.

Wherefore hee fought against them: but hauing the ouerthrow at their hands, hee returned to *Antiochia* with great shame, where also he found his armies with another dishonor and foile. Wherewith he was in such a rage, that he gathered together all the valiantest and best warriours in all Grecia, yea al that were able to beare weapon, swearing he would bring with him such an army, that all the ground about Ierusalem should not suffice them to stand vpon, that he would haue with him, euen for his foote-men onely. And hee set forward his horse-men, with horses and wagons laden with all manner of munition for the warres: as bowes, shieldes, targets, swords, and speares, brestplates, and mooyens, besides a huge number of Elephants, and such, that a dosen valiant men might fight vppon one Elephant, the Elephants being to them as a fortresse. But King *Iudas* taking heart to him, put his trust in his God, and ioyned battaile with him. At length when he with the power of Israel approched to the Elephants, they slew them downe right, so that the Elephants roared, the Horses and all the beastes that drewe the baggage and furnitures, were verie sore afraide. King *Antiochus*

chus also being mounted vpon his mare, and not able to sit her in her flight, was throwen downe. His seruants therefore finding him, tooke him vp, and bare him a while vppon their shoulders, and (being a corpulent and grosse man) they were not able to carrie him further, but cast him downe in the way. The Lorde had plagued him also and his whole hoast before with a drie scab, or rotten matter, and with other most horrible diseases: therefore as he saw all these things, he confessed it to bee the hand of God. Wherupon he made a vow, that if he escaped, hee would circumcise himselfe with all his souldiers, and would conuert them to the worshipping of the God of Israel, but GOD heard him not. Hee fled therefore a foote as wel as he might, & died by the way, through his greeuous and sore diseases, and *Opiter* his sonne raigned in his steede. King *Iudas* with all Israel, returned with great ioy to the house of the Lord, offered sacrifice: and as they had laied wood vpon the aulter, and the sacrifice vpon that, they called vnto the Lorde, louingly to accept their sacrifice, and in the meane space, fire came forth of the aulter by it owne accord, consumed the sacrifice and the wood, the like neuer chan-

Repentance without mercy.

red vnto them to this day. The myracle was wrought the 25. day of the moneth *Elul.* August. The king made an expedition also into Arabia, to warre vpon the people thereof, and made of them a great slaughter, brought them into subiection, and made them tributaries. In his returne he sette vpon a great citie of the Greekes, wanne it, and raced it. After that, he made a roade into Greece ten daies iourney, whereas came against him with a huge armie, the chiefe man in king *Opiters* realme next his person: but *Iudas* discomfited him and all his people. From whence he went to the citie *Sipolis*, that was vnder the Romanes, whereas came forth to meete him *Godolias* with a royall present, informing him that they had euer borne the Israelites good will, were their neighbours and shewed them pleasures. The king examined the matter, and found their wordes true: so receiuing their presentes, departed thence. After this *Gorgorius*, a captaine of the Romanes, mooued war with *Iudas*, but *Iudas* strooke a battaile with him, and destroied his whole armie, so that none escaped. *Opiter* son of *Antiochus*, hearing what actes *Iudas* did in al countries round about: he mustered all his people, leuied a puissant

armie,

armie, wherewith he came and besieged *Bethar*. Then cried *Iudas* and all Israel vnto their God, with fasting and sacrifices. The night after, *Iudas* diuided his men into certaine bandes, commaunding them to giue the Grecians a *Camisado*, and to enter their Camp whiles it was dark: which they did, and slew very manie of the best of the Grecians, about 4000. preparing neuertheless for the field against the morrow, where as also the Israelites did beate downe manie of the Greekes. In that battaile was slaine *Eleasar* sonne of *Mattathias* the kings brother. For when hee espied one with a golden sword vpon an Elephant, he thought him to be king *Opiter*, who had 20. Elephantes in his armie. Therefore he tooke heart to him, and beate down the souldiers of the Greeks on both sides him, were they neuer so strong, till he came to the Elephant. And because the Elephant was so high that he coulde not reache them that sate vpon him, he shoued his sworde into the bellie of the beast to ouerthrowe the king, whereat the Elephant shrunke together and fell vpon *Eleasar*, that hee died there, for whose sake all Israel mourned, and made great lamentation.

But *Opiter* hearing this, straightway made sute to King *Iudas* for peace, and a league to be made betweene them, which after *Iudas* had consented vnto, hee returned home into Greece again, and by the way fell into the hands of his enemies that slew him. After him succeeded *Demetrius*, his enemie, who was the cause of his death. There were at that time, certaine euill disposed persons of the Iewes, that serued the king of the Grecians in his wars, namely, one *Alkimus*, who went to the king of the Greekes at that time lying at *Antiochia*, and stirred him to moue warre vpon Israel, and King *Iudas*. By whose suggestion *Demetrius* sent against *Iudas* a captaine called *Nicanor*, with a strong armie. Hee now comming to Ierusalem; let *Iudas* vnderstand that he bare him good wil, & was desirous to make peace, and to enter into a league with him. Therefore as *Iudas* came forth accompanied with his brethren the sonnes of *Chasmonanie*, *Nicanor* met him in the way, imbraced him, and kissed him: after that, led him to his pauilion, and set him vpon his seate of honour. King *Iudas* also after hee returned from the camp, made vnto *Nicanor* a great feast, calling him & his noble men with him into Ierusalem,

rusalem, where they ate and dranke at the kings table. King *Iudas* was yet vnmarried, wherfore *Nicanor* moued him to take a wife, that he might haue issue, and not loose his succession, whose councell *Iudas* allowed. This done, the lewd pickthanke *Alkimus* declared to king *Demetrius* the league that *Nicanor* had made with king *Iudas*: whereat *Demetrius* being wroth, writ vnto *Nicanor*, that hee had intelligence of his traiterous practises. *Nicanor* was in Ierusalem when this letter was deliuered him. When *Iudas* heard of the contents of the letter, hee fled out of Ierusalem into Samaria, where hee sounded a trumpet and gathered Israel together. *Nicanor* vppon these letters entred the house of the Lord to seeke *Iudas*, but hee found him not. Then he examined the priests who sware they knew not where hee was become. After he had now sought him in euery corner throughout Ierusalem, and could not find him, in a fume he sware he would beate downe the temple: and gathering together all his hoast, he made speede against *Iudas*.

When hee heard of *Nicanors* comming, he issued out of Samaria to meete him, and after they had stroke the battell, *Iudas* slew of the Greekes to the number of 18. thou-

sand

sand horsemen, tooke *Nicanor* aliue, & was minded to kill him. But *Nacanor* besought him of pardon, alleaging that the king knew wel enough, that hee began not this battaile with his good will, but lest hee should transgresse the commaundement of the king his maister. Therefore (saieth hee) I humbly beseech your maiestie not to kill me, and I sweare vnto you, that I will neuer beare armor against you, nor annoy you in any wise. Vpon this the king made a league with him, & dimissed him. So he returned to the king his maister with shame enough. After this *Demetrius* died, and *Lisia* his sonne raigned in his stead. Yet the wicked men ceased not, but mooued againe King *Lysia* to make a voyage in his owne person, with a puissant army against *Iudas*: but hauing the ouerthrow of King *Iudas*, hee fled vnto *Asdotum*, till he had strongly repaired againe his armie. Then came he the second time vpon *Iudas*, in which conflict the Israelites were put to flight. King *Iudas* notwithstanding, fled neither one way nor other, but called to his men, and exhorted them to returne and sticke by him, yet they would not obey him. So hee abid alone with his drawen sworde in his hande vnto whome none of his enemies

nies durst approch nigh, but with charets & horsemen they enuironed him, and archers shot at him, wounding him sore, till hee fell downe dead vpon the ground, and they that were about him were taken aliue. The time that he raigned ouer Israel was six yeares. Many of the Greekes captaines were slaine also in that battaile, and the king himselfe so wounded, that he was faine to get him into his countrey to be cured of his wounds. After he had recouered his health, hee returned againe, came to Ierusalem, and to all the cities of Israel, with the power of the greeks wherewith hee so afflicted them at that time for the space of foure moneths after the death of *Iudas*, that the like tribulation was neuer seene in Israel. In the meane season, the Israelites resorted to *Ionathas* the sonne of *Mattathias*, and made him King in *Iudas* steede, and were sworne vnto him. This *Ionathas* fought diuers great battailes against the Greekes, hauing the ayde of one *Sauinus* of the kindred of King *Alexander* the first, who had made a league with *Ionathas*, and tooke his parte against Grecia, wasted and spoyled it sore, till at the length the king of the Grecians slew *Ionathas* by a traine. His raigne ouer Israel dured fiue yeares.

Then

Then was *Schimeon* his brother king in his stead. Against him *Antiochus* the second king of the Grecians came to war. But *Schimeon* met him, and laid first an ambush to entrap the Greekes, and then ordered his battailes in arry against *Antiochus*. After that, hee with his whole hoast made a face, fayning as though they fled, and retired, till they perceiued *Antiochus*, who pursued them, to be within their danger, then the ambush brake foorth vppon the Greekes, made a verie great slaughter. After this *Schimeon* returned to Ierusalem with great ioy. Then sent *Ptolomee* King of Egypt, an imbassage to *Schimeon* king of Israel, offering him his daughter in marriage. To this request when king *Schimeon* had consented, *Ptolomee* came to Ierusalem, where was made him a great feast, and they were alied together. Wherupon *Antiochus* king of the Grecians writ to *Ptolomee* king of Egypt, priuily to murther *Schimeon* king of Israel. Whom *Ptolomee* durst not but obey, for at that time the king of Egypt was in subiection to the Greekes. Therfore when *Schimeon* came into Egypt to see his father in law *Ptolomee*, he was receiued with great feasting: but in the same hee had poyson giuen him,

that

that he died thereof. Besides this also, his sonne which came with him, *Ptolomee* cast in prison. These things iustly chanced vnto *Schimeon*, for that hee had transgressed the word of the Lord, that forbad al aliance with the Gentiles. The time that he raigned ouer Israel, was 18. yeares. Then *Iohn* his son raigned in his stead, who was called *Hircanus* in the Greeke tongue. The same *Ptolomee* king of Egypt inuaded Israel with all the power that he could make. But *Iohn* the sonne of *Schimeon* met him, and the Lord ouerthrewe *Ptolomee* with his whole hoast, that they were slaine of the Israelites, and pursued to the Citie *Dagon*, about which time the Israelites made trenches, and besieged it. Now within the town they had the mother of king *Hircanus*, whom *Ptolomee* caused to be set vppon the walles, and to bee scourged with whips in the sight of her son. When *Hircanus* saw the great affliction of his mother, he would haue raised his siege, and departed from *Ptolomee*. But his mother called vnto him, and said, My deare son *Iohn*, regard not my trouble, for all chastenings come from God. Proceede manfully with thy siege against this Citie, for it is in great distres, and reuenge mee, thy father,

and

and brother, murthered by *Ptolomee*. The king followed her aduise, and manfully raised a mount, from the which he battered the walles with Engins of iron like charets, til they began to shake. Wherefore many of the souldiours of the towne fled, and their companies began to scatter. *Ptolomee* seeing this, commanded to afflict his mother yet more, and to increase her scourgings, vntill the entrailes of *Hircanus* was mooued, that he coulde not abide longer to see his mother so cruelly handled, but left the siege, and let *Ptolomee* escape: who neuertheless killed his mother, & fled into Egypt. In the fourth yeere of king *Hircanus* raigne, *Pius* king of Greece came and besieged Jerusalem with a great power and strength, whom *Hircanus* was not able to meete and encounter withall in the field, but suffered himselfe to be closed vppe in the Citie. The king of the Grecians therefore raised great towres against the Citie, apart from the wall, digged a trench, and cast vp a mount. Then planted they their Engins named Rams against the gates. so that the Citie was hard besieged: for they beate downe one of the turrets that stoode vpon the wall, whereat al Israel was afraide, & agreed together to issue out,

and

and skirmish with them, whatsoeuer should come thereon, life or death. Which although *Hircanus* liked not, yet they did so, and slew manie of their enemies, put thē also to flight, that they were constrained to encampe themselues further off from Ierusalem. Then the Israelites came to the towers that the Greekes had builded, and raised them to the ground. Thus they issued out daily, skirmishing with *Pius*, vntill the feast of the tabernacles. Then sent *Hircanus* to *Pius*, desiring him that he would grant them truce, & let them be in peace while the feast lasted. His request *Pius* granted, and sent a fatte Ore to be offered to the God of Israel couering his hornes with beaten gold, and dressing him with fillets of christall, and other precious stones, clad him also in a garment of purple, and diuers other precious clothes. Hee sent moreouer plate, both of siluer and gold, full of diuers kinds of spices, all to bee offered vnto the Lord. When king *Hircanus* saw this, he went out vnto *Pius*, and after hee had made peace with him, he made him and his chiefe men of warre a great feast, & gaue him a present of iii. C. pound weight of golde: Hee went also with *Pius* to ayde him against the King of Persia, that at that

time

that time rebelled against him. But he tarried there not long, because the time of Pentecost was at hand, Wherefore king *Hircanus* and the hoast of Israel returned: but *Pius* and his army of the Grecians proceeded. Whom the king of the Persians met in the field, slew *Pius* himselfe, and vanquished the residue, that almost none remained. Whereof when tidings came to *Hircanus* he was verie glad, and returned to Jerusalem with peace and ioy. After this *Hircanus* made many great battailes with the nations about him, and had euer the victory. He also came to the mount of *Corizim*, where he won a fort of the Sectaries and Samaritans, and raled down the temple that the Sectaries had there as their house of Sanctuarie, which they builded by the licence of *Alexander* the first king of the Greekes. He that builded it was *Manasse* the Priest, brother to *Schimeon* the iust. But *Hircanus* the high Priest pulled it downe two hundred yeares after it was builded. From thence he went to the Citie of *Samaria* and besieged it. This was the mother Cittie of the *Samaritans*, and *Sectaries*, which was brought to such distresse, by the long siege of *Hircanus*, that they within were faine to eate the carkases

of

of dogges. The feast of Propitiation then being at hand, *Hircanus* made speede to Jerusalem to execute his office in that feast, (for hee was the high priest) appointing for generals of his army, *Aristobulus* his eldest sonne, and his second sonne *Antigonus*. In the meane season, they within the town writ to the King of Greece, to come to succour them, which he did with a great power. But these two young men the kings sonnes went to meete them with the strength of the Israelites, and gaue them the ouerthrow, killing them by almost euerie one, to the number of two. fighting men, and the rest fled. That done, the young men returned to the siege of *Samaria*. King *Hircanus* their father had wings of the comming of the Grecians against his sonnes, so that he perceiued they should haue the Grecians of the one side of them, and the Samaritanes and Sectaries of the other: But he knew nothing what was hapned, for that victory chanced the iourney of *Tyre*. His heart therefore was carefull for his sonnes, and for Israel: notwithstanding he proceeded in his office according as the feast required: as he entred into the house of *Sanctum sanctorum*, or the most holyest to offer incense, and to call for mercie for September.

his children & for his armie, he heard a voice speaking vnto him: Neuer trouble thy mind with thy children, and with the hoast of Israel, for yesterday the Lorde of mercie heard them, and according to the greatnesse of his goodnesse, for thy fathers sakes: Let thy heart therefore be right, and thy hands pure. So the king going out of the sanctuarie, declared it to the people. Whereupon the next day he sent post to *Samaria*, and was assuredly certified againe that this was true. Wherefore king *Hircanus* was magnified greatly of all Israel, for they knew that the blessed Lord accepted his vowes, inspiring him with the holy ghost, and increasing his kingdom and priesthood. After this he tooke iourney to Samaria, besieged it a whole yeare, and at length wan it, slew al also that bare life within it. He raised the walles, the pallace, and burnt vp the citie. He had wars also with the Romaines, and the Arabians: and GOD prospered all that euer he tooke in hand. Shortly after, God gaue him rest and quietnesse from al that dwelt about him, and from all his enemies, so that Israel rested boldly in peace and tranquilitie all his time. On a time the king made a feast to all the Sages of Israel, that they might make

cheere

cheere with him. And being pleasantly disposed, he said, I am your scholer, and whatsoeuer I doe, that doe I by your authoritie. Wherefore I pray you, if you see any fault in me, or if I doe not as becommeth me, tell me of it, that I may reforme mine euil way. Then euery man greatly extolled & commended him saying, Who is like vnto thee, our Lord King, so worthie of the kingdome and priesthood, so notable in good workes, whose workes be done for the God of heauen, which hast also done vs so much good in Israel? The King was very wel pleased with their answere, and reioyced greatly. Yet was there one among them, an vndiscreete man, called *Eleasar*, who spake vnadui-sedly to the king: And it please your maiestie, it were sufficient for you to haue the crowne of the kingdome, ye might leaue the crowne of the priesthood to the seede of *Aaron*, for as much as your mother was captaine in the mount *Modiit*. Incontinent the king was mued and sore displeased against the Sages: which certaine of his seruants that hated the Sages, and smelled somewhat of sects perceiuing, one of thē informed the king, that whatsoeuer that vndiscreet person had spokē, it was not without ỹ aduise of the

Sages. Whereupon the king demanded of the sages, What law shall that man haue, that in despight of the king, speaketh things in his reproch? They made answere, Yee is worthie to be whipt. The said one of the Saduces, the matter is plaine, that according to the minds of Sages, and at their bidding, he reproyed thee, and therefore they would not awarde him to die. Whereat the king held his peace, and gaue neuer a word to answer. So al the ioy was daſht and turned into sadnes. The next day at the commandement of the king, proclamation went to all the Cities in the kings dominions, that they should stande to the ordinaunce of *Saboch* and *Bithus*: and whosoeuer shoulde refuse to follow their decrees, or would obserue the traditions of the Sages, and obay their will, shoulde suffer death. This was John the high priest, which had the priesthood fourtie yeeres, and in the ende became a Saducee. Notwithstanding the Israelites obeyed not the kings commandement, but rather priuily followed the ordinances of the Sages. The king himselfe and all his seruants followed the traditions of the Saduces, making inquisition for them that stacke in the constitutions of the Sages, and putting to

death

death as many as hee could get knowledge of. By this meanes he drew much people of Israel into this opinion. The time that *Hircanus* raigned ouer Israel, was 31. yeares, and then he died. After him raigned his son *Aristobulus*, for he had three sonnes, *Aristobulus*, *Antigonus*, and *Alexander*. This *Alexander* was hated of his father, and banished out of his presence. He went therefore and made warre vpon *Tire* and *Sidon*, subdued them, and compelled them to bee circumcised. *Aristobulus* regarded not the high priesthood but set light by it, wherefore hee would not execute the office thereof, but tooke the kingdome vppon him, and set the crowne vppon his head: and was called the great king. Besides this, hee banished his mother, and *Alexander* her sonne; his yonger brother, and would not suffer them to dwell in Jerusalem. But he loued his brother *Antigonus*, and made him Lieuetenant generall of all his warres, setting him forwarde into the warres against his enemies. Wherein the young man *Antigonus* had good fortune, & prospered in all things that he tooke in hande, and returned safe to Jerusalem, where he entred into the house of the Sanctuarie to pray for his brother

the king, which at that time was greeuously sicke: and also to acknowledge before the Lord God his goodnes and mercie towards him, in that hee aided him against his enemies. Then came a certaine wicked person vnto the king, and informed him with this tale: Thy brother (saith he) returning from the wars, inquired of thy health, and when it was told him thou wast sicke, he said, I will go to him to day & rid him out of the world. when the king heard this, he was wroth toward the Sages, and commaunded his brother to bee apprehended, and carried to the place of Starton, there to be kept in prison, till he had made further inquisition of this cause. In the meane space the Queene, the Kings wife, commaunded him to be put to death there, without knowledge of the Kinges minde. But when the king heard that his brother was killed, he cried mainely out and wept, smiting his breast in such sort with his hand, that he sowned, and much bloud issued out of his mouth. He raigned ouer Israel two yeare. After him his brother *Alexander* raigned, who was also called King *Ianai*, being brought out of prison, where his brother had put him, and made king of Israel. He was a mightie man, and

valiant

valiant in all his warres against his enemies prevailing against them. He had warres with the Philistines, namely *Asam* and *Ascalon*, whome he put to the worse, and overcame them. This man refused not the priesthood, but was high priest. It chanced on a time, when he stoode at the aultar to offer sacrifice, one of the sages cast a *Cedar* tree vpon him, whereat he lifte vp his right hand vpon the aultar crying, Giue me my sword. Then the Sages kneeled down before him, and sware they did it not of any contempt, but rather (say they) that wee thus sporting before the Lord, woulde bee merrie vpon the high solemne day. But the kings seruants aunswered roughly againe, saying; Although ye play and reioyce, yet it is not the manner of the countrey to vse anie such dispiteful custome with the king. The contention waxed hot against them, til at length the Sages spake euill of the king, casting in his teeth, that hee was an vnhallowed and suspensed person, and that his Grandmother on the father side was a captaine in the mount *Modin*, whereby her seede was steyned. The king was sore mooued at that, insomuch that he commanded al the Sages to be slaine. Therefore, whersoeuer they found

them, in the sanctuarie, or in the streetes of Jerusalem, they killed them foorthwith. Then the king commanded that euerie man should obey the gouernance and traditions of the Sadducees. So in those dayes had the Sages great tribulation, some fel vpon the sword, some fled away, and some carried at Rome with dishonor and shame. After these matters, the king made an expedition q. to *Arabia*, entred the country as far as the roeke of the wildernes, against *Aretam* king of *Arabia* and subdued his land. After that, he warred vpon *Medaba* and the whole land of *Moab*, vanquished them, and bringing them vnder tribute: and so returned with honour to Jerusalem. When he had after this well bethought him of his doings, it repented him of his euill wayes: wherefore hee altered his minde and begaune to make much of the Sages, submitting him to their ordinances, & esteemed their traditiõs. There was also at that time, a kinde of sect that were called Pharisees, of whom such as had escaped, the king sent to call them home again, and when they were come into his presence, he spake vnto thẽ comfortable words, saying. My brethren, ye shal vnderstand, that the thing that is once done and past, must needes

These I take to be the same that he calleth Sages before.

neede be termed as it is, and cannot be reuoked. And trueth it is, you cannot excuse the reproche that yee did mee, nor I cannot call againe the bloud that I haue shed. Notwithstanding, I confesse my fault vnto you, and haue changed my indignation to loue, praying you to put out of your heart all rancour and malice, lay away al your mourning and sorrowfulnesse of your mindes, reioysing in your reconciliation and attonement with me, and be of good cheere. But they made him answere: We will not lay away our hatred and enmitie, for thou speakest but deceitfully, and wee speake that is trueth. Furthermore, thou hast killed our chiefe men and Elders, neither hast thou only done vs this iniurie: but as *Hircanus* thy father began this mischiefe, so thou hast holden on and continued it. Wherefore this hatred betweene thee and vs hath taken some roote, neither can we leaue our sorrow & mourning til thou die, & God take vengeance vpō thee for our sakes. Then shall we reioyce, when we see vengeance. So they departed from his presence, neither did the king giue them any answer at all. But when they perceiued the king to be incensed against them, and by that meanes the matter might redound to

their

their owne harme, after consultation had, they went to ỹ king of Greece, whose name was *Demetrius*, shewed him what *Hircanus* and *Alexander* his sonne had done vnto the Pharisies, and all the Israelites that bare them good will, and followed their traditions, and how they also hated *Alexander* for the mischiefe that he had wrought them: so that if any man would come and reuenge the malice of *Alexander*, they would be ready to aid him. *Demetrius* followed their aduise, and assembling together all his people, to the number of 40000. horsemen, & footemen without number, he tooke his iourney, and encamped against *Sichem*. Then king *Alexander* waged 6. thousand horsemen to aide him. But the king of the Grecians writ vnto the auncientes of the Sectaries, that they should not aid *Alexander*: to the souldiours also that *Alexander* had hired, he sent rewardes, golde and siluer, that they returned home to their countrey, & ayded not *Alexander*, whereupon he was not able to withstand *Demetrius*. Therfore hearing that *Demetrius* was remooued from *Sichem* toward Ierusalem, intending to take him in the citie, he fled by night with a fewe of his men to the mountaines, and lurked there.

there. When the men of Israel that were in Iudea, heard that the king was fledde out of Ierusalem, and that the citie was in hazard to come into the handes of the Grecians: they gathered themselues togither, and stood for their liues, as though all had beene one man, to the number of 10000, and set vpon Demetrius cãp, killed all his best men of war, and spoiled his whole host, that he fled from them, & returned home into his country with shame & dishonor. This done, the king tooke hart vnto him, and returned to his kingdom, but the Pharisees fled to Bethshemes, fortifying themselues against the king: who hauing intelligence thereof, gathered an army, and went against them, won the citie, and tooke 800. of the chiefest Pharisees, bound them in chaines, and brought them to Ierusalem.

Then banqueted he all his seruants vpon the roofe of his palace in a very hie place, where his learned Peeres did eate & drinke, vntill they were drunke. And in his merry moode, he commanded those 800. Pharisees prisoners to be fetcht foorth, and to be hanged euery man of them vpon gallowes before him, at which sight he drunk & laughed heartily. After this, hee fell sicke in the foure and twentieth yeare of his raigne, of a

greeuous

greeuous disease, a quartern ague, that held him three peeres: & for al this he shrunk not, nor letted to go to the war, to encounter and fight with his enemies, what Nation soeuer they were of round about him, as though he had been a whole man. In the 27. peare of his raigne, which was the 3. of his sickneſſe, he made an expedition into the land of *Moab*, against a certaine citie called *Ragaba*, to get it by force. At which time he was very sicke and weake: wherefore his wife *Alexandra* the queene went with him, fearing least hee should die by the way. And as he encamped himselfe against the citie, and vyged it fore with assaultes, his sickneſſe encreased vpon him more and more. Wherefore his wife perceiuing that he was like to die, wept bitterly for him, and said: To whom shall I be so bolde as to shewe my face when thou art once dead, seeing thou hast wrought such mischiefe against the Pharisies, whom al the land fauoureth, and following their traditions, obey their instructions: if they shalbe disposed to wreake themselues vpon me and thy young children, they shall haue aid of all that dwell in the land. The king answered, Weepe not, nor shewe any resemblance of pensiueneſſe: I will tell thee what thou shalt doe,

An heroick wife.

doe, and if thou wilt follow my counsel, thou shalt prosper and raigne, thou and thy children as thou wouldest desire. Be it that I die, there is no man in the world need know thereof. Tell thou euery man therefore that aske for me, that I am sicke, and wil not that any man shall come at mee. In the meane while annoint and season mee with balmes, fight with courage against this citie, til thou win it, and then returne to Ierusalem with ioy: and beware thou put on mourning apparell, nor weepe, but bring me vnto Ierusalem, and lay me on a bed like a sick man and after call togither the chiefe of the Pharisies, bring them where I am, and speake vnto them gently in this sort: *Alexander* hath been euer your enemie, I know it verie well: wherefore take him if ye list, and cast him into the fire, or to the dogges, or burie him, it shalbe at your choise: I knowe wel they are pitifull men, and so full of mercie, that they will burie me honourably, I shall appoint some one of my sonnes whom they like best to be king. The queene did therefore as she was instructed of the king. And when she had wonne *Ragaba*, shee ioyfully returned to Ierusalem: after that gathered togither the elders of the Pharisies, and spake

to

to them as the king had aduised her. The Pharisies hearing that the king was dead, & that his bodie was in their handes to doe withall what they list, they aunswered the queene: God forbid we should doe this vnto our Lord, the annointed of God. He was the king and high Priest: what though he were a sinner, yet his death shalbe an expiation for him of all his iniquities. Therefore wee will bewaile him, and mourne for him: yea, we will carry his coffin our selues vpon our neckes, and burie him as it becommeth kinges Maiestie: and so they did. The time that he had raigned, was xxvii. yeares. After him raigned his wife *Alexandra* in his sted: for the Pharisies after they had finished the seuenth day of the mourning, they committed the kingdome vnto her. She had two sonnes by the king: the elder was called *Hircanus*, the other *Aristobulus*. *Hircanus* was a iust man and a righteous, but *Aristobulus* was the warrior, & a man of prowesse: besides that, of a familiar and louing countenance. He fauoured also the learned men, and followed their instruction. But *Hircanus* his elder brother, loued the Pharisies. On a time therefore when the queene sate in the throne of her kingdom, she called the auncientes

tientes of the Pharisies before her, honoured them, and commanded to releale and set at liberrie all such Pharisies as the king her husband and her father in law had cast in prison: and taking the Pharisies by the handes shee commanded al Israel to obey their ordinances. Then made she *Hircanus* her son high Priest, & *Aristobulus* liefetenãt of the wars. She sent also to all the landes that her husband & father in law had subdued, & demanded the noble mens sons for pledges, which she kept in Jerusalẽ. So the Lord gaue vnto the queene quietnes from al that were vnder her subiection. She gaue also the Pharisies authoritie ouer the learned sort, putting thẽ in their hands to order at their pleasure.

Whereupon straightway they founde one *Dogrus*, a great man amongst the learned sort, whom they slewe, and much people besides of the auncientes of that sect, so that the sectaries were in great distresse. They gathered themselues togither therefore, and came to *Aristobulus* the liefetenant of the warres, and with him they came to the queene, saying vnto her; Thou knowest the enmitie that is betweene vs and the Pharisies, which hate thy husband and father in lawe, yea, and thy children also. We were

his

his men of war that went with him in all his affaires, and raised him, now thou hast given vs into their handes to be murthered and banished out of the land. What will *Hareth* king of Arabia doe, when hee heareth this, that we shal forsake thee? He will come and revenge him of all the battaile that thy husband fought against him. Yea, the Pharisies will take his part, and deliuer thee and thy children into his hands, that there shall not be left vnto *Hircanus* the king, and his sonne *Alexander* thy husband, any name or remnant at all. The queene gaue them no worde to answer, whereat *Aristobulus* was angry, and letted not to vtter it to his mothers face: but she would not heare him. Wherefore *Aristobulus* counselled the sectaries to go their waies, and depart out of Ierusalem, to chuse them cities in the land of Iuda, where they might dwell with their honour: and not to suffer themselues to bee slaine vnder the Pharasees handes. Wherefore departing from Ierusalem, they dwelt in the Cities of Iuda. Not long after this, it fortuned the queene fell sore sick, that she was like to die: whereof when *Aristobulus* heard, hee feared least the Pharisies would make his mother *Hircanus* king, and at length apprehend him:

him, wherefore he fled away by night to the Cittie of the Saduces to be their head, and make warre vppon his brother if he woulde presume to raigne. He came therefore to the prince of the Saduces called *Galustius*, who was a good man of war. And after hee had gathered a strong army of the Saduces, his mother the Queene sent vnto him that hee should returne vnto her: which he would not do, but rather went to war with the nations that dwelt about him, where he wan xx. Cities, and gat him great renowme thereby.

Nowe as the Queene his mother waxed sicker and sicker, the chiefe Pharisees, came vnto her, with her sonne *Hircanus*, weeping before her, and saying how they were afraid of her sonne *Aristobulus*, who if he shoulde come into Ierusalem and take it, hee would deliuer them vp into the hands of the Saduces. Vnto whom she aunswered, I am as you see at the point of death, not able to talke much with you: there is heere in my house great treasure, that my husband and my father gathered, and their parents, kings of the posteritie of *Chasmonanie*, take that vnto you, and make my sonne *Hircanus* king ouer you. If *Aristobulus* will perturbe him and make warre against him, ye may wage

men of warre therewith, and succour him as as you thinke good. And euen with this shee samted and dyed, and was buried amongst her people, after she had raigned nine yeares ouer Israel. The Pharisees therefore and Priests, with all the inhabitants of Jerusalem, made *Hircanus* her sonne king in her steede.

Aristobulus hearing tidings of these things assembled his army, and came towarde Jerusalem, to fight against his brother. But *Hircanus* met him, and incountred with him nigh vnto Jordane Jericho. The Saduces of *Aristobulus* hoast were good men of war, and too strong for the Pharisees. Wherfore *Hircanus* and the Pharisees, had the ouerthrow at *Aristobulus* & the Saduces hands, who with this victorie proceeded forth to Jerusalem, besieged it, and brought it to great distresse. Wherefore the priests and the ancient of the people consulted together, and came forth to *Aristobulus*, fel prostrate on the earth before him, and besought him, that he would not scatter abroade the inhabitants of the Lord. He condescended vnto their desires, vpon these conditions: that hee should enter into Jerusalem with them and be king, and his brother *Hircanus* shoulde bee high

priest

priest. & Wherupon they agreed. Then as *Aristobulus* entred into Jerusalem, his brother came out of the Sanctuarie to meete him, and with embracing he kissed him. So *Aristobulus* was king, and *Hircanus* executed the office of the high priest. The Lord also gaue Israel rest and peace for a while.

But afterward the Lord sent an euil spirit among them, which was the cause of translating the kingdom from the stocke of *Chasmonanie*, and of the destruction of his posteritie, for the sinne of *Hircanus* the great, & the sin of *Alexander* his sonne, in that they shed so much innocent blood, & drew Israel from the obedience of the prophets, vnto the lyes and trifles of the Saduces. For thus it chanced. The Saduces beate into *Aristobulus* head, that as long as his brother *Hircanus* liued, hee nor his kingdome could neuer be established. & Wherupon *Aristobulus* deuised howe to make away *Hircanus*. & Which thing a certaine mã called *Antipater* was aware of, a man of most power in al Israel, & thereto also a wise, expert, & learned in al wisedome, both in the lawes, and in the knowledge of the Greeke, iust of his word, and prudent in any strange or newe matters chaunced. His of-spring was not out of the

children of Israel, but of those Romaines which chanced to be vanquished, and become subiect vnder the dominion of the Israelites, being but strangers, & of no noble house in Israel. Hee had foure sonnes. *Ioseph* the eldest, the nert *Pasilus*, the third *Herode*, and the fourth *Pheroras*. These had also a sister called *Salumith*.

Antipater fauoured *Hircanus* so entirely for his iustice and vprightnesse sake, that hee opened vnto him his brother *Aristobulus* and the Saduces intent, giuing him councell to flee to *Hartam* king of Arabia: but *Antipater* himselfe went before to breake the matter to *Hartam*, of whose comming *Hartam* was verie glad. Then *Antipater* declared to him how *Hircanus* was in minde to flee vnto him, because of *Aristobulus* his brother. If thou wilt helpe him (saith he) & lend him speedy aide, thou shalt easily set *Aristobulus* beside the kingdome, for all Israel is inclined to *Hircanus*, and fauor not *Aristobulus*. *Hartam* answered, I am afraid of the Iewes and their wiles. *Alexander* his father put me thrise to the foile in battell by his subtilte, and tooke my dominions from me.

Then *Antipater* sware vnto him: Yee shall be (saith he) thy true and trustie friend,

to

to doe whatsoeuer thy heart desireth. Thus *Hartam* was perswaded, and they made a league together. Then *Antipater* turned to Jerusalem, caused *Hircanus* to flee in the night, and they both went together to the king of Arabia, who much reioyced at *Hircanus* comming, & receiued him honorably. When they came together to intreate of the league, *Hartam* demanded restitution of such Cities, as *Hircanus* father had taken from him, to whome *Hircanus* consented in all things. Wherefore *Hartam* raised all the people of Arabia, and led them to Jerusalem to war vpon it. To *Hircanus* also came all the men of Juda, saue onely they that dwelt at Jerusalem: So betwixt them they beset the citie round about. It fortuned that in the solemnitie of the Passeouer, they could not haue their seruice of the solemnitie in the holy place, because of the warres. Wherupon a certaine iust and perfect man of the towne, called *Honyauriga*, brake out priuily into the Campe of *Hircanus* and *Antipater*, his councellour, and besought them with much prayer and teares, that they woulde graunt a truce vnto Jerusalem, while the feast of sweete bread lasted, that they might execute the seruice of solemnitie in the holy

place. To whom *Hircanus* said, Thou art a iust man, and often when thou hast prayed, the Lord hath heard thee: pray now therefore vnto the Lord God, to deliuer *Aristobulus* into our handes, and that Israel may haue rest. *Honyauriga* answered, Am I a God, or able to remoue battelles that be stirred vp for many mens iniquities? Thus when hee seemed to bee vnwilling to pray, *Hircanus* men compelled him, drawing their swords, and saying, If thou wilt not pray, thou shalt die for it. Therefore as hee sawe his life in ieopardie, hee cried vnto the Lord, O Lord euerlasting, which hast chosen thy people Israel out of all people, and hast sette thy name in this houle, may it please thy Maiestie to plant among the children of Israel friendshippe and brotherhood, take away from among them this hatred which is risen of nothing, and let not the one of these factions preuaile against the other, seeing they all bee thy seruaunts, and children of thy couenant. When the seruants of *Hircanus* heard him say so, they run vppon him with their swords, and killed him. But God deferred not his vengeance: for he stroke the hoast as well of the Arabians as of *Hircanus* with a greeuous pestilence. At the same

time

time came from Rome a famous captaine called *Pompeius*, to warre against the countrey of Armenia. This *Pompeius* sent one of his chiefe men to *Damasco*, of whom as *Aristobulus* (thus besieged) had heard, and that an armie of the Romaines was come to *Damasco*, hee sent him a present of foure hundred pound weight of golde, desiring him to remoue the armie of the Arabians from him, and to raise the siege. In those dayes all the worlde obeyed the Romaines. That captain therefore writ vnto *Hartam* king of *Arabia* in this wise: Depart from Ierusalem, if not, thou shalt vnderstand, thou hast broken thy league, with the Senate of Rome, and the whole armie of the Romans shal shortly inuade thy land. *Hartam* vpon the sight of this letter, raised his siege, & departed from Ierusalem. *Hircanus* also & *Antipater* departed with shame and reproch. *Aristobulus* vpon that gathered a power, and pursued after them, gaue the Arabians and Israelites that tooke *Hircanus* part a great ouerthrow, and after returned to Ierusalem with much ioy. Shortly after, *Pompeius* came to *Damasco*, where *Aristobulus* presented him with a vine of golde, marualious artificially wrought. The rootes of the vine, leaues, Pompeius.

clusters, and grapes that were vpon it, were pure gold, the weight whereof, was fiue C. pound. *Pompeius* was verie glad therof, and sent it to Rome to the consul. And the whole bench of the Senate, which was of the number of 320. Senatours, wondered at the cunning and wit of him that made it: & with great ioy they bare it into the temple of their gods, placing it in the presence of the great Idol *Iupiter*, so called after the planet *Iupiter*. *Pompeius* writ his letters to *Aristobulus*, with great thanks and commendation for the same, assuring him, how both hee and the whole senate fauoured him, and that hee should haue a friend of him to speake in his cause as long as he liued, *Hircanus* hearing of this, was cleane dashed, & in dispaire. But *Antipater* comforted him saying, Let not the friendship that is betwixt *Pompeius* and thy brother dismay thee: I will goe to him and make him thy friend. Vpon that he went to *Pompeius*, and perswaded his mind to hate *Aristobulus*, & to fauor *Hircanus*, informing him thus. If thou (saith he) defend *Hircanus* all Israel will bee content to bee vnder thy protection, for they loue him euery man: but if thou defend *Aristobulus* the people will not obey thee, for they hate him.

Pompeius

Pompeius charged him that no man should be made priuie to their communication. For I (quoth hee) will send for *Aristobulus* to come to mee to *Damasco*, and then I will cause to lay hands of him, and deliuer him bound to his brother, restoring the kingdome to him. *Aristobulus* vpon the sight of *Pompeius* letters resorted vnto him. *Hircanus* also came from the rocke of the wildernesse. And as they appeared together before *Pompeius* *Antipater* desired him that hee would doe iustice betwixt *Hircanus* the king and *Aristobulus* his brother, that rebelled against him, & tooke his kingdome from him without cause. Whose sayinges a thousand of the elders of Israel stood vp and witnessed to be true. *Aristobulus* answered; I neuer stroue with him for the kingdome, vntill such time as I saw all these that made *Hircanus* king, to run in great obloqui, & to sustain much reproch, because he was so feeble a person, & of no great wit, nor forced much of the kingdom: yea, til al nations that were about him, whose dominions our progenitours conquered, began now to despise him, to passe little for offending him, to denie him tribute for his simplicitie & mopishnes, with lacke of courage. When *Aristobulus* had

said,

saide, there stoode vp a great multitude of goodly and beautifull yong men, apparelled in cloth of *Hiacinth* and purple, with mighty Targets vpō them, and other ornaments of gold, christall, and pretious stones, affirming with one accord that *Aristobulus* said the trueth, namely that *Hircanus* forced not of the kingdome. At whom *Pompeius* marueiled, saying; Happy is this people hauing so many handsome men, true in their words, and wise: Happy also were the Senate of Rome, if they could bring to passe, that this great nation might bee vnder their gouernance. So hee tooke his iourney to Ierusalem with *Hircanus* and *Aristobulus*. But after *Aristobulus* perceiued that *Pompeius* stood not to the promise hee made him at the beginning for the vine, hee set light by him, and fled from him to *Alexandria* in Egypt, whither *Pompeius* followed with his hoast and besieged *Alexandria*. From thēce *Aristobulus* fled againe to Ierusalē, and *Pompeius* pursued him also thither, writing to *Aristobulus* a letter of truce and pardon. So *Aristobulus* came forth to him, & *Pompeius* did him at that time no harme, but demanded to bee giuen vnto him all the vessels of the house of the Lord, which *Aristobulus* re-

fusing

fusing to do, *Pompeius* in a rage, caused to lay him fast in beaup ypon chaines, & assaulted Jerusalem, battering the walles verie sore, till they of the towne issued out against him, & slue of his host xii. M. men. After this had the Israelites ciuill warres within Jerusalem, because ỳ siege was grieuous vnto them, for they were deuided into factions: one part said, Let vs open the gates to *Pompeius* and let him in, that we may submit our selues vnder his protection. The other said, Let vs fight against him vnto the death. But much people misliked that, so that that side preuailed that would yeeld. Wherfore *Pompeius* entred the town, and the house of the Sanctuarie, killed much people of ỳ priests: and the people of the land made *Hircanus* king of Israel the second time, and *Antipater* his counsellour. Moreouer, he set one *Securus* a Romane in the countrey, to receiue the tribute, and departed, leading *Aristobulus* with him bound in yrons. And because he tooke his iourney toward Arabia, *Hircanus* and *Antipater* went with him to conduct him. *Aristobulus* thus being prisoner, and his two sons with him, it fortuned that one of them (called *Alexander*) escaped: and hauing intelligence that *Hircanus* and his Scaurus

councellour

councellour were gone out of Jerusalem, he came thither and rebelled against *Hircanus*, made vp the breaches of the wall that *Pompeius* had battered: yea the Israelites resorted vnto him, and made him king in *Hircanus* place. Whereupon he gathered an armie, and went forth to meete with *Hircanus* as hee came homeward from *Pompeius* where he gaue *Hircanus* the ouerthrowe, & *Securus* the receiuer of the tribute fled and escaped. Then *Alexander* returned to Jerusalem, from whēce shortly after, *Gabinius*, a Romane with a strong armie, compelled him to flee to *Alexandria*. And being in the same place besieged also of *Gabinius*, his mother *Aristobulus* wife wēt forth to *Gabinius* weeping, & besought him that he would not destroy her son: for whose sake he did *Alexander* no harme. *Gabinius* therefore hauing gotten all the land of *Iudea*, made *Hircanus* king of Jerusalē now the third time: who set Romane captaines and rulers in *Iericho* & in *Zephori*, and through all the land of Israel. It fortuned after this, that *Aristobulus* gat out of prison at Rome, and came into Israel: to whom on euery side resorted men in such sorte, that he had a puissant host of Israel. Whereof when he had taken muster,

ster, he chose out 8. M. of the best, and with them went against *Gabinius*, where was a sore battaile fought betweene them, till the best of *Aristobulus* men were slaine, and only one thousand left, wherewith he fled to ỹ mountaines. But the Romaines followed the chase, and slew them euery man. Yet *Aristobulus* woulde not yeeld, but fought alone, although his helmet was broken, till he had diuers sore woundes in his head: and then fell he to the ground, and the Romans took him yet aliue, brought him to *Gabinius*, who comforted him, commanding his Surgeons to heale him, and after sent him to the Consull and Senate of Rome, where hee was put in prison yet once again. After this, the Senate taking pity of *Aristobulus* wife, which was reported to bee a very wise woman, released her two sonnes out of prison, and set them at libertie. *Alexander* the one of those, could not bee content, but rebelled once againe against *Hircanus* and the Romanes gouernours. For he gathered togither much people of Israel, encountred with one of the Romanes gouernors that *Gabinius* had appointed, and gaue him the ouerthrow: but proceeding further to fight with *Gabinius*, had the worse, & many of the Israelites

raelites were slain, yet he escaped himselfe & fled. This done, *Gabinius* came to Ierusalem, and renewed the kingdome of Israel to *Hircanus* the fourth time. About this time, one of the Senatours wiues at Rome conceiued a childe, and died in the birth and trauaile thereof. They therfore that were about her, straight way ript her body, and gat the childe out aliue, whom they named *Iulius*, and because his mother was cut, they called him *Cæsar*. This childe growing to great towardnesse, and comming to mans state, the Consull and Senate sent him into the warres: and whatsoeuer hee did, hee had good fortune & prosperous successe. Hee depriued the Grecians of the Empyre and dominion, translating it to the Romains. Many prouinces also besides that did he subdue, and returning to Rome with a power, attempted to get the dominion and sole regiment ouer them. But they haude made solemne statutes in the time of their progenitors, neuer to suffer any king among thē, or any man to haue perpetuall rule ouer them: wherefore they would not make *Iulius* king. Upon this rose amongst them great & mortal wars, so that Iulius slue wonderful many of them, and without number. When

Cæsar.

Pom-

Pompeius vnderstood that *Cæsar* raigned at Rome, had killed the Consul and Senate, with all the nobilitie of Rome, he gathered togither his whole armie out of Arabia, and made toward him. *Iulius* hauing intelligence of his comming against him, sent for *Aristobulus* out of prison, spake friendly vnto him, gaue him a power, and made him grand captaine thereof, bidding him to goe & encounter with *Pompeius*. Indeed his armie was a strong army, & he himselfe a king of no small prowesse and valiantnesse. *Pompeius* hearing that *Aristobulus* came against him was sore afraid of his valiantnesse, & of his hoast: Wherefore hee sent to the inhabitantes of Ierusalem that were vnder his obedience, that they should present *Aristobulus* with some gift, whereby they might deceiue him, and poison him. The inhabitantes of Ierusalem at his request, sent vnto *Aristobulus* a present, by certaine noble men, whereat *Aristobulus* was right ioyous, and did eate and banquet with them till hee was ouercome with drinke: then they inpoysoned him, and hee died. The time that hee raigned ouer Israel, was foure yeares and sixe monethes. Hee was a good man of warre, hardie in fight, and a man

man of an amiable countenaunce.

Pompeius receiuing tidinges of his death, the more gladder proceeded toward Rome to besiege it. But *Iulius* mette him in the way, and destroied him and his hoast: whereby the Empire was established vnto *Iulius*. He after this, sent presentes to the king of Syria, and into Egypt, by his captaines, to allure them to his friendship. *Antipater* aduised *Hircanus* to aid *Iulius*, if perchaunce he might win his fauor, which *Hircanus* did: and *Antipater* was captain of the hoast, who plaied the man, and found such fauour with *Iulius*, that hee made him lieftenant of his warres, and after he had fought sundrie and great battailes, hee returned to Ierusalem with great honour, and by the way prospered much more. *Hircanus* after this, made *Phaselus Antipaters* sonne gouernour of Ierusalem, and Herode his third sonne, president of Galilee. There was a certain young man at that time in Ierusalem, called *Hizkias*, a valiant man of warre: to whom claue all such as were in any distresse, and hee became their captaine. These went and ranged about in Syria, rouing and murdering in such sorte, that the Syrians were weary of their liues, for feare of them. Wherefore

the

the king of Syria sent vnto Herod ruler of Galilee, desiring him to kill that Hezkias and his complices. Whereupon Herod prepared himselfe, and went to meet with Hizkias as he returned from the spoile of Siria, came vpon him vnawares and slew him and his men. Whereof when the king of Syria was certified, hee sent a noble reward vnto Herod, of siluer, gold, & precious stones: by which, and by like meanes, he became verie famous. The noble men of Iuda made their complaint vnto Hircanus vppon Antipater, and his sonnes, for their sore oppressing the land of Iuda, desiring that Herod might be summoned from Galilee, to appeare in iudgement, and aunswere with other for the killing of Hizkias. The king therefore sent for him, and hee vpon that came to Ierusalē, appeared before the Iudges, princely apparrelled, with a gilt sword gyrt about him, whose pride an ancient man (called Samai) blamed, and reprehended also his stout heart: but hee woulde not giue eare vnto him, nor yet regarde the Iudges. When Hircanus perceiued that the Iudges had almost determined to giue iudgement against the young man, and to make him away, hee tooke pittie on him, and said, Wee

will not giue sentence to day, to morrow is a new day, and by that meanes deliuered him out of their hands. *Herode* knewe not afore that it was a matter of life and death. That night therefore he fled to the king of Syria, declaring all what had hapned vnto him. The king of Syria let him haue a strong armie, and came with him himselfe, purposing to besiege Ierusalem. But his father *Antipater* and his eldest brother *Phaselus*, came forth vnto him, and rebuked him, saying, Is this the reward that thou rendrest vnto king *Hircanus*, that tooke pitie on thee, & would not haue thy blood shed? Therefore they willed him to depart from Ierusalem: vnto whome hee condiscended, after hee had once let the inhabitants of Ierusalem know what he could doe, and had shewed them his power. *Iulius* Emperour of Rome, about that time (as hee was worshipping in the house of his God) was murthered by the conspiration of certaine of them which had serued *Pompeius* that was slaine, as is afore mentioned. The name of one of them that killed him, was *Cassius* of the countrey of *Macedonia*, who fled thither, being afraide to tarrie at Rome. This *Cassius* had great dominions in *Macedonia*. *Antipater* also

of

of whom wee spake, was a great scourge to the noble men of *Iuda*, & a great deale sorer man then was *Hircanus* himselfe. Yea, *Hircanus* could do nothing in comparison of him, for he had no rule himselfe: but *Antipater* and his sonnes bare all the swaye throughout all the realme. Moreouer, *Antipater* was in great estimation with all the kings of that time. And forasmuch as hee so sore oppressed the Iewes, they therefore hated him, and conspired to kill him. There was a man in great authoritie aboue *Hircanus*, named *Malchias*, by whose meanes they wrought this matter. He corrupted the kings Butler with rewardes, to put poyson in *Antipaters* cuppe, which as soone as hee had dronke, he died. These things his sonnes *Phaselus* and Herode dissembled and winked at, as though they knewe nothing. Notwithstanding they priuilie witte vnto *Cassius* that raigned in *Macedonia*, certifying him of this deede. Soone after came *Cassius* to *Tyre*, from whence hee sent messengers to *Hircanus* to come vnto him, who came, and with him *Melchias*, *Phaselus* and Herod: *Cassius* entertaining them all in his lodging, willed his men, that whatsoeuer Herode bade them, they

should do it. *Herod* willed them to kill *Malchias*, they slew him therefore sitting hard by *Hircanus* side. *Hircanus* demanded of the sonnes of *Antipater* the cause heereof: who answered, Is it not manifest that king *Cassias* seruants slewe him, and wee knowe not why? Therefore *Hircanus*, stood in feare of *Phaselus* and *Herode*, being certaine that this was their neede. Wherefore he said vnto them, This *Malchias* was worthy of such a death, for he was a craftie man, and an vsurer. These things done, *Octauius Augustus* brothers sonne vnto *Iulius* that was murdered came to Rome: and the people of Rome made him their emperour. He had a fellowe in office named *Marcus Antonius*, his vncle.

Octauianus therefore seeing to the gouernment of Rome, sent *Marcus Antonius* to warre vpon *Cassius*, and to reuenge *Iulius* death. Vnto him *Hircanus* sent a present, a crowne of gold, in which were sette sundry precious stones, praying him to strengthen his kingdome in his hands, and to bee a meanes of a league to bee made betweene *Octauius Augustus*, king of kings, and him: as there was betweene him & *Iulius*, which *Antonius* granted. About that time *Antigonus* sonne of *Aristobulus* writ to *Pagurus*

king

king of the *Persians*, to aide him against *Hircanus*, to remoue him, and to restore the kingdome to himself, promising to giue him for his trauaile, fiue hundred pound weight of gold, and a hundred Israelitish virgins. So *Pagurus* gathered an hoast against Israel, and *Antigonus* departed out of Ierusalem with much people of Israel that tooke his part, and ioyned themselues to *Pagurus*. These came to Ierusalem, besieged it, fought many skyrmishes, and gaue many great assaults vnto it, till at length they vndermyned the citie: then tooke they *Hircanus* and slew *Phaselus*. And to the intent *Hircanus* might be cleane remooued from the priesthood, *Antigonus* that had depriued him nowe of the kingdome, cut off (besides that) one of his eares. But *Herod* escaped and fled to *Augustus* Emperour of Rome. *Pagurus* therefore hauing made *Antigonus* king of Ierusalem, returned home into *Persia*, carrying *Hircanus* as prisoner with him. But *Augustus* appointed *Herod* to be king ouer all *Iudæa*, giuing to him a verie strong armie of the Romanes to obtaine it withall. In the way thither, *Herode* mette with *Alexandra*, *Hircanus* daughter, and *Mariami* her daughter, that shee had by *A-* Pacorus.

lexander sonne of *Aristobulus*, and brought them againe into the land of Israel, where he tooke *Marimi* to wife, and solemnized the marriage with her in the mount of Galilee, for there the chiefe of all Israel dwelt, with whome hee tooke peace. *Marcus Antonius*, companion in office with *Octauian Augustus*, about that time made a voyage through all the West countreies, to subdue them vnto the Romaines, together with Egypt, Damasco, and Syria. Him *Herod* accompanied to the flood of *Euphrates*, and helped him not a little. For the Arabians lay in waite for him in the way, and intercepting al that would aid *Marcus Antigonus* slew thē. But *Herod* met with them, and vanquished them. Wherefore *Antonius* was very glad of *Herods* valiantnesse, and brought him againe to Israel, together with *Cassius* his captaine & liuetenant of his warres, hauing also his letters to al the captaines of Syria, after this tenor. We shal vnderstand that our lord and master *Octauian Augustus*, king of kings, hath appointed *Herod* the sonne of *Antipater*, to be king of al the land of Iuda. Therfore as soone as these letters shal come vnto you, yee shall with speede ayde him. No man shall be excused: all that can beare weapon

weapon shall go with him to Jerusalem, to banquish *Antigonus* the kings aduersarie: whoso refuseth to goe with him, it shall be lawfull for the warriours to slay him foorthwith. I *Marcus Antonius* haue sworne by my sworde, that I will not alter this that I haue saide. When the captaines of *Syra* had read this, they resorted wholly to *Herode*, so that his hoast was woonderfully increased. *Antigonus* hearing of this, sent one *Pompeius* lieuetenant of his warres, against them, who fought a sore battell with them, that much people were slaine on both sides. *Ioseph* king *Herodes* brother was slaine in that battell. Notwithstanding, at the length *Antigonus* hoast went to the worst, & had the ouerthrow. So *Herod* and *Cassius* proceeded to Jerusalem, and besieged it the 3. yeere after Herode was made king of Israel. And when they had battered downe a peece of the wall, *Cassius* with the Romanes entred into the towne, and made a great slaughter in Jerusalem. They entred also into the sanctuarie, and attempted to enter into the *Sanctum sanctorum*, but *Herod* and his men kept betweene it and them, and stoode with their nawne swords in the temple doore, to withstand their enterprises. Herode was also

displeased with *Cassius* for his crueltie, and said, If ye will destroy all the inhabitants of the citie, vppon whom shall I raigne in the kingdome that *Augustus* hath giuen me? Wherefore straightway *Cassius* caused proclamatiõ to be made through al his hoast, that no man vpon paine of death, should kill one Israelite moe. This done, *Herod* apprehended *Antigonus*, and deliuered him bound to *Cassius*. He rewarded also *Cassius* souldiers both with gold and siluer.

Then *Cassius* offered a present vnto the lord a crowne of gold, for he was sore afraide of Gods displeasure, because he had fought against the holy citie. That done, he tooke his iourney, and returned into Egypt, & *Antigonus* as prisoner with him. Thither sent *Herod* vnto him a royal reward, to make away *Antigonus* and to murder him, fearing lest he should make claime vnto the kingdome againe. Wherunto *Cassius* consented, & slew *Antigonus*. Thus was ỹ kingdome surely established to *Herod*. Then made he wars vpon al the nations that were about him, constraining thẽ to becom tributaries, by which meanes he grew to such power, as neuer any of his predecessors were to be compared vnto him. After all this, *Pagurus* king of Persia,

released

released out of prison *Hircanus*, sonne of *Alexander*, and promoted him to be head of al the Israelites that were fled or flitted into the land of *Sennaar*, and into the dominion of the Persians, & he became their king. This *Hircanus* had a feruent desire to see the holy citie, and the house of the Sanctuary: also how *Herod* (whom hee tooke for his sonne) and his kingdome did. *Herod* hearing that *Hircanus* (who had been prisoner at Babylon) was now set at libertie, and in great honour, he was afraide of him, mistrusting lest the Israelites wold restore vnto themselues the kingdome of their fathers. Wherfore he cast in his mind how to doe him a mischiefe. Hee then writ his letter vnto *Pagurus*, the contentes whereof were such. Thou shalt vnderstand that *Hircanus* is he that brought me vp, and vsed me euer as his sonne. Now therefore since I came to be king in Ierusalem, I haue called to my remembraunce the goodnesse that he hath done to me, wherefore my desire is to reward him according to his benefites. Therefore I require thee to send him to me: otherwise assure thy selfe of warres betweene thee and the Israelites, with their confederates. *Pagurus* hauing read this letter, sent to *Hircanus*, doing him

to

to vnderstand, that if he would go to Herode hee might: but notwithstanding Herodes threats, hee ceased not to giue to Hircanus all good counsell he could, aduising him to take heed of Herod, because he is (saith he) a bloudshedder, a breaker of his league. And hee hath called thee for no loue hee beareth thee, but because he feareth thee. As long as thou liuest, shall he neuer sleepe soundly lest the kingdome should be reuolted vnto thee. It is better for thee to remaine here in some honour, though it be not of such estate, then to go thither to die with great despight, and end thy old age with a bloodie death. Furthermore thou shalt know, such is the disposition of mens heart: If there be two men, the one in honour, the other in contempt, after time shall come that the despised shall be had in honour, and the honoured to be neglected, neuer will he that is nowe honoured and before was in contempt, be content to see him that was before honoured, nor speak friendly to him. For he will think, Hetherto according to his accustomed maner, he hath despised mee, howe much more when his dominion is taken from him, and his seruant raigneth in his roome? Moreouer, Herode knoweth right well, that mens

hearts

heartes are enclined to him that is the true king. And it might be so, if thou wert meet for the priesthood, that hee would promote thee vnto it, and be gouernour of the kingdome himselfe. But seeing thou art dismembred, hast one of thy eares cut off, and thereby art vnmeet for the priesthood: thou shalt remaine in Ierusalem depriued, both of kingdome and priesthood, which is vncomely for thee. Such counsaile gaue *Pagurus* king of the Persians, vnto *Hircanus*: yea, and all the Iewes that were in *Babilon*, besought him that he would not go vnto *Herod*.

Notwithstanding, hee woulde not be perswaded, and why? For it was the Lordes will and his deed, that the iniurie done vnto the Sages, whom his father and grandfather slew, and the iniurie committed to *Hanyauriga*, might returne vpon his head, and be reuenged: so that no remnant of the house of *Chasmonani*, no name, no residue, no kinsman or posteritie, should be left aliue. *Hircanus* therfore took his iourney toward Ierusalem, & *Herod* came forth to meete him, embraced him, and kissed him: after brought him into his house, & feasted him daily, calling him his father before al mẽ, albeit in his hart he cõspired to murther him: and ỹ knew *Alexandra*

andra his daughter, and mother in lawe to *Herod*, who opened it vnto *Hircanus*, but he woulde not credite her at the first, till on a time hee perceiued the matter cleere to bee so: then deuised he how to flee to *Maloc* king of Arabia. He sent therefore to *Maloc* to send him horses and a Charet to flee withall: but the messenger dealt vnfaithfully and lewdly with him, for hee brought *Hircanus* letters priuily vnto *Herod*, who rewarded him wel for his labour, and bade him go to *Maloc*, and to let him knowe what answere *Maloc* gaue. The messenger vpon this, went and deliuered the letters to *Maloc*, who fulfilled *Hircanus* request, sent him horses and a charet, writing in this sort. I haue sent thee horses and horsemen, come therefore vnto me, and whatsoeuer thy heart desireth, I will doe it for thy sake. So the messenger brought the aunswere secretly to *Herod*: whereupon hee sent straight to the place in which he vnderstood *Maloces* men to lurke, wayting for *Hircanus*, and caused to apprehend them aliue. Then *Herod* commanded to call together the Elders, before whom he willed also *Hircanus* to be brought, and of him the king demaunded: Tell me whether thou hast written any Letters to *Maloc*

king

king of Arabia: He answered, I wote none.

Then was *Ristius* the messenger brought in as his accuser, and the men of warre also of Arabia that were apprehended, which declared the whole matter before the counsell, so that *Hircanus* was quite dashed. Then the king commanded him to be put to death, and so was the kingdome established vnto *Herod*. The time þ *Hircanus* raigned, was 40. yeeres and 6. monethes. After the death of his mother he raigned 3. yeres, and *Aristobulus* his brother remooued him, making him priest. Againe 3. yeeres after, he returned to his kingdome, and raigned 40. yeres.

Then *Antigonus* sonne of *Aristobulus* deposed him, cutting off his eare, and banished him out of the holy Citie. So after when *Herod* his seruaunt came to the kingdome, he returned to Ierusalem, and *Herod* shed his bloud guiltlesse: yet notwithstanding had deliuered *Herod* from the handes of the Elders, who would haue put him to death, for the death of *Hizkias*. From that time *Hircanus* wrought none euill in the sight of the Lord, nor offended him in anie great matter: saue only in this, that he bare too much with *Herod* in shedding the innocent blood. Herodes ingratitude.

Iudgmēt with partialitie, no small offence.

cent blood, wherfore his own life went for y other. Therefore happy is he that neuer forgetteth any part of his dutie. *Marimi* the daughter of *Alexander* the sonne of *Aristobulus*, the wife of Herod, had a brother whose name was *Aristobulus*: him Herod would in no wise promote to the high priesthood, because he feared the children of *Chasmonani*, although his wife made earnest sute and lay sore vpon him for the matter. But the king made high priest one that was nothing of the kinred of *Chasmonani*, whose name was *Haniel*. Notwithstanding, when he had once dispatched *Hircanus* his wiues progenitour, Father of *Alexandra* his mother in law: then he deposed *Haniel* the high Priest, & preferred his wiues brother *Aristobulus* to the dignitie: who although hee were but a childe, yet hee was wise, and of good vnderstanding, and beautifull withall, so that in all Israel was not a goodlier nor handsomer young man then he was. And this *Haniel* was the first that euer was deposed from that office of the high priesthood, for neuer did king of Israel attempt the like afore *Herod*, who did this to quiet his wife, and to fulfill his mother in lawes minde. Notwithstanding this, *Alexandra* his

Wiues

Mariues mother, was not content nor satisfied, for the death of her father was suche a griefe: but alwaies spake snappishly to the king, that he committed her to ward. Then she writ to *Cleopatra* queene of Egypt, wife vnto M. *Antonius*, a noble man of Rome, declaring vnto her all the mischiefe that Herod had done to the posteritie of *Chasmonai*, and desiring her of aide. To whom *Cleopatra* made this answere: If thou canst finde the meanes to come to mee secretly, thou shalt perceiue what I will doe for thee. When *Alexander* had read the Letter, she sent to *Aristobulus* her sonne the high priest, shewing him that she would flee to the Sea *Iapho*, and from thence would take shipping into Egypt, perswading him also to flee with her. Wee will (saith shee) make two coffers, one for mee, and another for thee: and wee will with rewardes allure our seruauntes to carry vs out priuily, whereby we may flee to saue our liues. This their deuice was perceiued of one of *Herodes* seruants, who forth with made the king priuie vnto it. The king commanded his seruaunt that bewraied them, that when they did conuey the coffers, they shoulde bring them to him, which the seruaunt did. So when ỹ coffers

fers were brought to the kings presence, he caused them to be opened, and tooke out *Alexandra* and her sonne *Aristobulus*, to whō the king spake sharply, and rebuked them sore. But *Alexander* answered him againe as short: insomuch that the king mooued with anger, flang away from her into his chamber, saying; It is better to sit solitary in a corner of the house, then with a brawling and scolding woman in an open place. The king dissembled the matter, and shewed no great displeasure. A yeare after, as *Aristobulus* the high Priest, apparelled in his pontificall vestures, stood in the temple nigh vnto the aulter to offer sacrifices, the Israelites beheld his beauty, his wisedome and behauiour in the ministery, whereat euery man reioyced, praysing God that had not taken all away, but left one to reuenge the iniuries done to the house of *Chasmonani*. The king hearing this, was sore afraid, and not a little displeased, thinking to himselfe the Israelites would restore the kingdome of their fathers vnto him. Hee perceiued euery mans heart to be enclined towardes him: Wherefore he deliberated a while, and in the feast of the tabernacles he remooued to *Iericho* with all his houshold, whereas hee made a great

feast

feast to all his nobles and seruants, placing them euery man after his degree before him. *Aristobulus* the high priest he set vpon the right hand. And as they ate, dranke, & made mery, certain of the kings seruants were disposed to go and swim in Iordane. To these the king had giuen secret commandement, that they should desire *Aristobulus* to go and bathe with them in Iordane, and then to drowne him. So when they were going, they came to *Aristobulus* & moued him to keepe their compane, which hee would not, vnlesse the king gaue him leaue: wherfore hee asked the king leaue, but he denied him at the first, yet at length, the yong man intreated him so instantly, that the king bade him do what he would. Hee went therefore with the other young men to swim. The king presently tooke his horse and returned to Iericho, with all his traine, leauing the yong men behinde, which continued swimming till sun setting, and as it began to bee darke, they drowned the priest *Aristobulus* among them. Whereof when tidings came to the king, and it was knowen that he was dead, the people wept & made great lamentation, considering his vertue, nobilitie, and beauty, euery man was full of sorrow that hee should haue so

short a life: and they bewailed so much, that it was heard a far off. But *Marimi* chiefely, & *Alexandra* the yong mans mother, could in no wise be comforted. Yea, the king also wept & made great mone, for it repented him that he had done so wicked an act. Yet all the people knew wel inough that the thing was procured by the king: insomuch that *Alexandra* his mother in law, letted not to tell it him to his face, that he was the murtherer of her husband, and her father, and nowe last of all her sonne, to whome the king answered neither good nor bad. From that day forwards there was continual hatred betweene *Alexandra* and *Marimi*, the *Kiparim* the mother of *Herod* and *Salumith*, his sister, that came of base & seruile bloud. For *Marimi* cast in their teeth to their faces, that they were not of the seed of Israel: but prophane, vnholy, & of base birth. Notwithstanding *Herod* loued *Marimi* as his life, wherfore he would neuer displease her as long as she liued, nor say so much to her, as why saist thou so? These things done, *Marcus Antonius* a noble man of Rome, next vnto *Octauian Augustus* king of kings, being sent by *Augustus* to war vpon the kings of the west countries, raigned in Egypt, and by the pro-

uocation

uocation of his wife, rebelled against *Octauian Augustus*, made war with him, both by sea and land. And forasmuch as Egypt is nie adioyning vnto the lande of Israel, *Herod* ioyned with him, and helped him. For *Marcus Antonius* had aided him before in such sort, that no king durst meddle with him, for feare of M. *Antonius*. Whereupon when *Marcus* conspired against his prince & master, *Herod* aided him with an armie, with horsemen & with ships also against *Octauian*. In which wars *Octauian* got the victory, slew *Antony* & al his people comming by ship to the Ile of *Rhodes*, and so into the land of Egypt. *Herod* hearing that M. *Antonius* was slaine, and that *Octauian Augustus* was come into Egypt, he fainted for feare of the displeasure of *Octauian*. Yet at length hee tooke heart vnto him, prepared a royall present to be carried afore him, and followed after himselfe to *Octauian Augustus*. And setting forwards, hee called *Ioseph* the husband of *Salumith* his sister, whome he made chiefe of his houshold, commaunded him, that if *Octauian Augustus* put him to death, he should poyson *Marimi* his wife, saying, It shoulde not be seemely for Kings, that any meane and base man should marrie with

a kings widdow, and sleep with her vpon the kings bed. So then he tooke his iourney towards *Octauian Augustus*, who then was at the Rhodes, where he vnderstood *Octauian* to be displeased with him, for that he had aided *M. Antonius*. Therefore as soone as *Herod* came to *Octauian Augustus* presence, hauing his crowne vpon his head, he tooke it off, & fell down prostrate vpon the ground at *Octauians* feete, saying, Most noble Emperour, I confesse my trespasse against your maiestie, that I loued *M. Antonius* my companion in league, who was my neighbour and aided mee: and it is true that your maiestie since the time you made mee king, haue heard of mine affaires that haue happened vnto mee, but neuer succored me. This *M. Antonius* did not so. I confesse therefore that in his warres against your maiestie, I aided him with an armie, with horsemen and ships: neither went I out with him vpon any warres vppon mine owne borders, but whensoeuer I went with him, I holpe him to the vttermost of my power. When hee was falling, I bolstered him vp, and when hee stumbled, I raised him againe. Amongst all these I protested also, that I woulde not bee counted of your Maiestie a breaker of

league

league: but nowe *M. Antonius* is dead. Wherfore whether that it shall please your maiestie to restore me to my former estate or no, for as much as I haue kept touch with him against your maiestie amongst other, if you put me to death, you shall doe mee no wrong but iustice, because by the lawe of armes I haue deserued death. When *Octauian Augustus* heard him say so, he said vnto him. Arise thou king of Israel in peace, be of good comfort, and feare not, for thou art worthie to be nie, yea next to my person. I know that *M. Antonius* was incited by his wife, and would not thy councell, for if he had, I dare say hee would neuer haue conspired against me. So hee commanded the crowne to be set againe vpon *Herods* head, & made a league with him. Then they went both together toward Egypt to be reuenged vpon *Cleopatra*. But that wicked woman when she saw her citie to be ouercome, put on her most precious apparell, and sitting vpon the throne of her kingdom, commanded a Viper to bee brought vnto her, which as soone as she had suffered to sting her breast, she died. As *Octauian Augustus* came to the pallace, & saw her sit there, he reioyced that he might be reuenged of her, and comman-

ded to thrust her from her throne: but when they came to her they found her dead, it displeased *Octauian*, & greeued him verie sore. In this while *Ioseph Salumithes* husband disclosed vnto *Marimi*, that the king had commanded, if it so fortuned him to be put to death by *Augustus* that he should poyson her. Wherupon *Marimi* conceiued yet a greater hatred toward the king, insomuch, that whē the king was returned in safetie, sound, and with honour also from *Octauian*, and that all his men and whole household reioyced greatly, *Marimi* shewed no countenance of gladnesse, no not when the king himselfe told her how greatly hee was magnified and honored of *Octauian*: but alwaies she was sad. *Salumith* the kings sister perceiuing that *Marimi* so vexed the king, she told him how *Ioseph* her husband had lyen with *Marimi* while hee was with *Augustus*. But *Herod* (say what she coulde) gaue no credite to her words, knowing that shee enuied *Marimi*, vntill at length hee asked the cause of *Marimi*, why shee reioyced not as other did, when he returned in safetie from *Augustine*, but was euer sadde, which shewed her to haue some rancour and malice in her heart towardes him. Shee answered, Thou hast

hast saide heretofore, that thou louedst mee aboue all thine other wiues and concubines: yet thou diddest will Ioseph thy sisters husband to poyson mee. When *Herode* heard this, he was exceedingly abashed, that Ioseph had disclosed his secret, and beganne to mistrust with himselfe that which *Salumith* had tolde him, that hee hadde slept with his wife indeede, and vpon that had detected that secret. Therefore hee departed out of his pallace in a great anger and rage, whereby *Salumith* perceiued that he detested *Marimi*, and therefore she accused her further, suborning false accusers and forgers of lies, to witnesse that *Marimi* would haue poysoned the king, whereof she had diuers presumptions also by her countenaunce. She added moreouer, if thou (saieth she to the king) let her scape thus, she will speedily destroy thee, and bereaue thee of thy kingdome. The Lawe giueth a man this counsell: If any man goe about to murder thee, preuent him, and slay him first.

With these and such like wordes, shee so mooued the king, that hee commaunded to bring *Marimi* forth, and to be beheaded in the hie street of the citie. As she was brought forth into the market place of the citie, all

the women of the citie followed her. *Alexandra* her mother also cursed & railed at her, saying, Come out, thou that hast abhorred thy husband, & conspired against the Lorde. *Alexandra* wept also, as though it had been for the wickednes that her daughter had committed, thinking surely to please the king by that meanes, and to bleare his eies, if peraduenture he might suffer her to liue, till she might haue opportunitie to poison him.

Marini thus going to execution, helde her peace, and looked neither to the right hand, nor to the left, nor yet feared death any thing, knowing that she was innocent in deed and thought, and therefore God would render her a good reward in the worlde to come. Wherefore she bared her necke without feare, and they cut off her head, shedding the innocent bloud. But God made no delay in punishing the same: for there fell a sore plague and pestilence in the house of *Herod*, so that his chiefe seruauntes, his Noble women and Concubines died sore thereof. Yea, throughout all *Iudea* raigned the pestilence vehemently: which affliction all Israel knew well enough chaunced vnto them for the blood of *Marini*. They cried therefore vnto the Lord, saying, Wilt thou

for

for the offence of one man, deale so cruelly with the whole congregation. The Lorde tooke pity therefore vpon the land, and withdrew the plague from the people. The king repented him also, that hee had shed blood without cause: and loue grew so in his hart, that he was sicke, and at deaths doore. Then *Alexandra Marimis* mother sought meanes how to poison him: which being vttered vnto the king, he commaunded to apprehend her, and to kill her. In this manner dealt *Herode* with all the posteritie of the *Machabees*, leauing none aliue that were called by that name. He put to death also *Ioseph*, the husband of *Salumith*. The king had two sonnes, *Alexander* and *Aristobulus*, by *Marimi* his wife. They were both at Rome when their mother suffered, for their father the king had sent them thither to learne the Romane tongue. When they heard tidings of their mothers death, they wept and mourned for her, hating their father for his crueltie. Soone after, the king their father recouered of his sickenesse, was established in his kingdome, builded strong cities, and rose to great prosperitie. In the thirteenth yeare of his raigne, there fell a great dearth in the land, wherefore the king tooke out of his

his treasure, much golde and siluer, and pre-tious stones, wherwith he sent into Egypt, and procured plenty of corne, and refreshed with bread all that lacked, and was in di-stresse of hunger: yea, he spared not his own proper goodes. And not onely to the Is-raelites shewed he this liberalitie: but also, to all that came to him out of other straunge nations, hearing of his renowme: Moreo-uer, in all his warres hee had good fortune. Besides this, he thought it good to renew the house of the sanctuarie, whereuppon hee deliberated with the Israelites, to haue their aduise for the building of it, after the same quantitie and measure, that Salomon king of Israel builded it. For the Iewes return-ing from captiuitie in the time of *Coresch*, beganne to builde it after the measure that *Coresch* prescribed them, and not as it was a-fore. The people of Israel hearing that the King was purposed to pull downe the tem-ple to the ground, and build it afresh, they made him none answere, fearing lest when hee had pulled it downe, he would not be so hastie to build it vp againe. But the King perceiuing what they feared in their minds, saide hee woulde not slacke the matter, nor rest till he had brought it to passe. He saide

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moreouer, that he would take out of his treasure plentie of golde and siluer, and giue it to grauing: also precious stones, stones of Thasies and Marble. To the carpenters also and masons, he would deliuer timber & stones, golde and siluer, brasse and yron, to make all thinges necessary to the worke. Wherefore if he pulled downe the house, he was able to build it straitwayes againe. So he pulled downe the house and repaired it againe, and finished it in length a hundred cubites, in breadth likewise a hundred cubites, and in height an hundred cubites, al of white marble, so that the whole height of the stone worke was in all a hundred and twentie cubites. For the foundation was twentie cubites within the ground, & a hundred aboue. The breadth of euery stone was twelue cubites, and the thickenesse thereof eight cubites, euery stone was of like bignesse. The gates of the house he couered with fine gold, and precious stones finely set therein: the thresholds were of siluer, & the tops also. He made also a vine of gold, a maruellous cunning peece of work: the armes therof or bigger braunches, were glittering gold, the lesser braunches, slippes, or latest shootes, of golde somewhat red, & al aboue was yelow golde:

where-

whereupon hung clusters of Christall. The vine was so great, that it weied a M. pound weight of pure golde. In al the world was not the like to be seen. He made also a porch, & before the porch, two walles of siluer, marueilous cunningly wrought. Behinde the house toward the West, he made a court of xl. cubites long, & 100 in bredth, which was paued with pure marble. Toward the south and north, the lēgth of the court was also cl. cubites, & a c. in bredth. He erected in it also a cl. pillers of white marble in 4. rancks. The length of one ranck was lx. cubites, and euery piller was xl. cubites high, and three cubites thicke. The pillers were all of like measure, as the court of the north side & of the south, was also of like measure, with all the pillers thereof. Toward the east, the court contained 720. cubites, euen to the brooke *Cedron*. No man euer saw the like building in all the world. The vine that he made, placed he before the porch. In the extreame parts of the court, he made also walkes and galleries of such height, that they ỳ walked therin might easily serie the waters running in the brooke *Cedron*, by the space of a cubite. Betweene the porche and the house also (as though it were a waile of partition) the king made a

wall

wall of siluer, of halfe a handfull thicke. In the which was a doore of beaten gold, & vpon the gate, a sworde of golde of xii. pound weight. There were certaine poses grauen in the sword, as this, *What stranger soeuer approcheth nigh her, let him die for it.* So ỹ things that Herod made in the temple, were wonderfull: neither was there euer heard of in all the world, any kingỹ was able to make such a building. When the worke was finished, the king sent to *Sarons* his pastures, for his cattell, from whence was brought him ccc. yong bullockes, and very many sheepe, according to his princely state. So then they had dedicated and hallowed the house with great ioy and gladnes. There was on a certaine day in the yeare, when as the king was euer accustomed to make a great feast to all his court, to al his nobles and Sages in Israel. Against that selfsame day the king was minded to finishe his workes, which made both him more glad, and all his people. The same also commanded he to be done in al the prouinces of his kingdome, sending his letters by his purseuantes to the noble men, captaines, and presidentes of the prouinces, that they shoulde obserue that day after the same maner euery yeare. The people

also

also that were flitted into their ennemies countries, their head rulers and captaines came out of euery countrey far and neere, to see the house and the king, for they could neuer beleeue it, till they had seene it: and whē they had seene it, it exceeded far that they had heard of it. These things done, ỳ kings two sonnes, *Alexander* and *Aristobulus* which he had by *Marimi*, came home from Rome to Ierusalem in a great heate and fury, with a strong company, yea their hearts were very heauy also: for *Alexander* the elder, hadde married the king of *Capadocies* daughter, and *Aristobulus* the daughter of *Salumith*, the king his fathers sister. These comming to Ierusalem, went not to the court to doe their duetie to the king their father, neither woulde see him: whereby the king gathered, they went about some mischiefe against him. Moreouer, all his men gaue him warning to take heed of them, and to keepe his power or guard about him. He had a wife of base stocke out of the countrey, before hee came to the kingdome, by whom he had a sonne named *Antipater*. And when hee hadde put *Marimi* his beloued wife to death, hee called home his wife which hee had disdained before, to his court. Where-

fore

fore now seeing the two sonnes of *Mariat* hated him, he appointed *Antipater* his son to be his heire aparant, and to raise his estimation, gaue him al his treasure, made him lord and ruler ouer all that he had, affirming that he should raigne after him. This *Antipater* had a subtile wit and a craftie, and his talke was daily to his father, If it like your maiestie, whereto shoulde you giue mee all these thinges, when as these two lyons shal be euer in my top, and ready to destroy me? By such surmised meanes he raised discord and hatred betweene them and their father, albeit the king was loath to hurt his two sonnes. Not long after, he tooke his iourny to Rome, to *Octauian*, and his sonne *Alexander* waited vpon him, hoping that *Octauian* would be a meanes for him to turne his fathers hatred from him, & put al malice out of his mind. ¶ Whē ỳ king was come thither, *Octauian* reioyced much of his cōming, saying. I haue thought long to see thee. To whō hast thou left the land of *Iuda*? *Herod* answered, for the homage ỳ I owe vnto my Lord the Emperour, I am come to appeare before him, & to declare my chances with this my son his seruāt. So he told him the whole matter, from the beginning to the end. Then

Octauian

Octauian Augustus blamed the young man, because he hated his father. The yong man answered, How can I otherwise doe: How can I forget the most chaste womb that bare me, which was of the holy stocke: If I forget my mother that was slaine giltlesse and without crime, then let mee forget my right hand. These and such like spake the young man, not without teares, in the presence of *Octauian*, so that his bowels was much moued: and the noble men also that were about Octauian, could not abstain from weeping, but lamented greatly. *Octauian*, first reproued *Herod* for his great transgression and cruelties: then laboured he to pacifie the yong man with comfortable wordes, bidding him to honour his father, and to submit himselfe vnto him. When hee had done as he was willed (for hee would not striue against the Emperors commandement) *Octauian* took the yong man by the hand, and put it into *Herodes* bosome. Then his father kissed and embraced him, so that they both wept. After that they tooke their leaue and departed from *Octauian*, who comforted them, and gaue them a gift, committing it into *Herodes* hands. *Herod* yet perceiued, that the hatred of the children of *Marimi* would not

be

be appeased: whereupon when he came home to Jerusalem, he called together all the elders of Israel and said vnto them, I had determined once to make one of my sons, captaine ouer the people of the Lorde, but I might not do it without the consent of *Octauian Augustus*. Now therefore I haue appointed my three sonnes, and haue deuided my kingdome equally among them. Helpe ye them against their enemies, but in no wise shall ye helpe one of them against another. And if yee perceiue any breach of friendship between them, do that lyeth in you to take it away. Whereunto hee made them sweare presently in Jerusalem: and the bond made, each man departed home to his house. But for all this, the hatred betweene *Antipater* & his two brethren was nothing diminished. For hee feared them, because they were of the house of *Chasmonani*, and alied with kings of great power. Hee suborned therefore false accusers to say vnto the king, that the young men, sons of *Mariami* were determined to destroy him. Likewise he set variance betweene *Salumith* and them: for shee was in greater estimation then he, insomuch that the K. did nothing without her councel. The same wrought he also betweene *Pheroras*

rorās the kings brother & them. But to *Salumith* he said, Dost thou not consider how the sons of *Mariami* know that their mother was put to death by thy councel: Therefore if they may bring to passe to make the king away, they will hew thee in peeces. But when the yong men heard of this, they came before the King, and sware they neuer intended to hurt their father, & with weeping they perswaded the king that he beleeued them, and they gat his fauour again. Wherat *Antipater* was not a litle displeased: therfore he hired false witnesses, to say they saw *Alexander* the kings sonne vpon a certaine night, with his sworde drawen before the Kings Pallace, minding to murder *Antipater*. Hee suborned also certaine of the kings seruants to witnesse against *Alexander*, that he should giue them great rewards to allure them to his pleasure, & to abuse them in vnnatural venery, which they refused. Moreouer, that he desired them to poyson the king: which they would not also agree to doe. Whereupon the K. was sore displeased towards him, cōmanding not only him, but all that tooke his part, or defēded his integrity, to be apprehended and put in prison, that execution might be done vpon them. Then *Alexander*

lexander writ vnto Archelaus his father in law, desiring him to come to Ierusalem to his father Herod. This Archelaus was a wise man, & a notable counsellour. When he was come to Ierusalem, Herod was verie glad of his comming, and demanded what matters brought him thither at that present. He answered, I haue heard that Alexander thy son, & my son in law, hath attempted to rebell against thee: it is not possible but my daughter his wife, shoulde bee accessarie of this thing, and yet she hath not shewed it vnto thee: wherefore I vtterly detest her, as one that hath conspired against thee. Yet neuertheless, I know well, that for the loue thou beares vnto me, thou wouldest spare her: for this cause am I come vnto thee, that when thou hast put thy sonne to death, I also may slea my daughter: for it is better that we should make them away, than they vs. Herod hearing this was very glad, & gaue credit to his friendship. When Archelaus perceiued that Herod had a good opinion of him, hee altered his communication, saying to the king. First let vs diligently examine and wel trie the cause, forasmuch as there are many false witnesses and lying persons in the world: and let vs not shed innocent bloud

vpon an vncertaintie. For *Archelaus* had great presumptions that *Herod* had giuen too light credit, knowing how readie he was to heare an euill tale, which was the cause of the mischiefe, that befell vpon the people of his house. Wel, *Herod* thought his counsel good. One of them that accused the kings children, was *Pheroras* the kings brother, and to say the truth, he was the chiefe of all. *Herod* loued *Archelaus*, the king of *Capadocia* as himself, which *Archelaus* perceiuing, turned his talke to rebuke the king, saying, Thou art now waxen olde, and well striken in yeares, thou sufferest these backbiters to rule thee, who stirre thee to worke all these mischiefes in thy house. Yea *Pheroras* thy brother hath falsely prouoked thee against thy sonnes: when *Pheroras* heard these words, he was sore afraide, for indeede hee had seduced the king. Therefore came *Pheroras* to *Archelaus* & besought him to saue his life. *Archelaus* answered him, If thou wilt obtaine pardon for thy wickednes, come & fal before his feete and confesse that thou hast spoken falsely against his sons: then wil I promise thee, that he shalbe merciful vnto thee, & to his sons, *Pheroras* did so, confessed that he had falsely accused the kings sons.

Then

Then *Archelaus* besought the king for pardon, & he granted it. After that he entreated him that the yong men might be dismissed & deliuered out of prison, which the king commanded to be done. The yong men therefore came to the kings presence, and fel down before his feete, and the king was louing vnto them, embracing them, and kist them. Yee made great ioy also, that *Archelaus* came in so good an houre vnto him, to whome hee gaue for a gift, seuen hundreth pound weight of gold, with many precious stones, and concubines, and dismissed him. But *Antipater* againe suborned false accusers, & writ counterfeit letters in the name of the kings sons, to one of the captaines, declaring how they woulde conspire and kill the king: and by such meanes hee encreased the enmities betweene them and their father diuerse waies, that the king commaunded them to bee put in prison, and most strong irons to bee laide vppon them. Besides this, *Antipater* had suppised and wonne the hearts of the kings chiefe rulers and seruants, that they procured his Barber to beare false witnesse against *Alexander*, how he hired him to kill the king at such time as he should shaue his beard. When the king heard his Barber

speake, he was wonderfully troubled in his mind, insomuch that he said, I am weary of my life, to heare these pickthanks that open mine eares to fil my head with tales. I can do no way better then to giue charge, that whosoeuer brings me any such accusations hereafter of any body, he shal suffer death for it. Wherefore he commanded the Barber to be slain, & his two sons to be brought forth, and hanged vpon gallowes, shedding their innocent bloud.

Then reioyced *Antipater*, supposing himselfe to be as sure of the kingdom, as though he had it in his hands, when hee was not aware, that *although he were neuer so high aloft, yet was there one higher then he, who considered his doings.* Alexander had two sons, *Thigarus* and *Aristobulus*. And *Aristobulus* had three sons, *Herod*, *Agrippa*, and *Alexander*. When the king returned to Ierusalē (for hee was in Samaria by the lake side, when his sons were put to execution) he cōmanded that his nephews should be brought to the court, and taking pittie on them, embraced and kissed them, weeping very sore, both hee and all his seruants: for it greatly repented him for the haynous deede that hee had done. But when the time of ỹ mourning

Tygranes.

was

was past, he called all the chiefe of Israel together, & said vnto them, I am now growne in age, and waxen gray-headed, vncertaine how shortly I shall die, I see here before me these little faithlesse children, which I neuer can behold without great anguish of my mind: for when I looke vpon them, I call to remembrance what great damage I haue done vnto their father in my rage and headlong furiousnesse. Now therefore I would commit them to the tuition and custody of some man that might be a patrone, and as a father vnto them, to succour them continually to his power. All the people answered that he had wel spoken. Hee spake therefore vnto his brother *Pheroras*: Thou shalt bee their patron, and defender, and shalt giue thy daughter to *Thigarus Alexanders* sonne. He commanded also his sonne *Antipater* to giue his daughter to Herod son of *Aristobulus*. And the marriages were knit, and composition made in the kings presence. When *Antipater* marked the loue that the King bare toward the nephewes, he began to bee in great care: for *Thigarus*, *Alexanders* son, had a grandfather by the mother side, a king of great power, namely *Archelaus*, king of *Capadocia*. He fals downe therefore at the

Kings feet, to dissolue and breake the friendship that he bare towards his nephewes, and to leaue speaking in their cause as hee had done, but he preuailed nothing. Therefore he left his father, & went to *Pheroras* the kings brother, made a confederacie with him, and desired him to frustrate the bond that was betweene himselfe and *Herode*. and also betweene himselfe and *Herod*, and also between him and *Thigarus* the son of *Alexander* that was hanged. So *Pheroras* came to the king, turned his minde, & dissolued the couenants of marriage. This done, *Pheroras* and *Antipater* (that sate vppon the Kings throne) were become great friendes, banquetting one the other day & night, and deuising their matters. When this came to the kings eare, he was seize afraid of their traines, and commaunded that his brother *Pheroras* should for euermore be banished the court. *Antipater* his son was sent to *Octauian Augustus*, to establish the kingdome vnto him, and to enter in league with him. For *Herode* was so olde, that hee coulde not goe. *Antipater* iorneing toward Rome, passed through Egipt, desirous to see it before the death of his vncle *Pheroras*. And as hee trauelled by the hie waies of Egipt, there came a certain merchant

chant hauing a vial in his hand close couered, which cried saying, who wil buy a thing of a great price before he see it, or knowe what it is? *Antipater* maruelled at his words, and asked him what was in the viall. But the seller tolde him not what it was before hee had bought it & paid deere for it. Then whispered he in his eare, telling him that it was a strōg poison that would kil one out of hand. This viall *Antipater* sent to *Pheroras*, to be kept vntil he returned from Rome. In the meane season *Pheroras* died, & his wife hid the vial. After, when *Antipater* came home againe from Rome, *Pheroras* wife & he fell at variance, insomuch that she obiected vnto him, that he was the cause *Pheroras* was banished the kings presence, the sorow whereof was his death. On the other side, *Antipater* went about to accuse her, sowing discord betweene hir and the K. to stir him against hir. He subborned also a certaine eunuch or gelded person, to go vnto the K. and enforme him, how that at what time as hee tooke displeasure with *Pheroras* his brother, and banished him his presence, *Pheroras* procured a strong poyson, and gaue it to his wife, commanding her to destroy the King therewith. The King hearing this, was wroth with the eunuch,

eunuch, and said, I searched for that venome long ago, when it was noysed that thy houshold seruants would giue it me to drink, but I could not find the thing to be true. Yea, I haue bin too rash in such matters: for I put my wife *Mariami* to death without a cause, & *Alexandra* my mother in law, with my two children. When *Antipater* heard that the king credited not the eunuch, he made sute to the King to send him to *Octauian* the second time: for he was afraid for the viall that was in *Pheroras* wines house. He had written also with his hand, how that he sent it, intending therewith to poyson the Kings sonnes children. But hee that prepareth a pitte for another, oft times falleth into it himselfe. So desiring the K. to send him, he let him go. After this, the King commanded to make search, if the eunuchs words were true or no: he sent first of all for *Pheroras* houshold seruants, and examined them whether euer they could perceiue that *Pheroras* was in mind to hurt him. They al sware no.

Then the King commaunded to scourge them very sore: but they cõfessed nothing, although some died vnder their handes in the examination. Some he ordered with diuers kind of torments: of some he caused to pluck

out

out all their teeth. And as hee bade scourge a certaine woman seruant, which had bin very trusty to *Pheroras*, at length when shee could no longer stand for strokes, shee cryed out and said, The holy and blessed God reuenge vs of *Rostios* the Kings wife, *Antipaters* mother, which is cause of all this. The King hearing these words, bad let her alone she wil disclose al. Then spake she, *Antipater* made feasles euery foote for thy brother *Pheroras* and himselfe, and as they ate and dranke, they deuised how to poyson thee, especially when as *Antipater* was going to *Octauian*. For they said, Except we destroy him, he wil destroy vs, as he hath done al the children of his house. Moreouer, he loueth the children of his sonnes that were put to death, which grow apace, and it is possible he may alter his minde, and make one of them K. *Antipater* also saide to thy brother, The King makes as though he were much my friend, but I trust him not. Hee gaue me (saith he) a hundred pound weight of gold, but all that satisfieth not me. When the King heard this, hee tolde howe hee had giuen *Antipater* this golde secretely. And the woman said moreouer, There is yet a viall of strong poyson in *Pheroras* house, that

thy

thy sonne sent out of Egypt. Straightway the king sent to *Pheroras* wife, that she shuld bring him the vial of poyson her owne selfe. Whē she espied the kings Eunuches come to fetch her whether she woulde or no, shee gat her vp to the toppe of the house, and cast her selfe downe headlong to kil her selfe, because she would not see the king, nor abide his tormentes. But shee died not thereof, whereupon the kinges messengers brought her in a horse-litter, and sette her afore the king. Then she confessed vnto him, how *Antipater* his son had conspired with *Pheroras* to kill him with a strong poison that hee had bought in Egypt, and sent to *Pheroras* whē he went to *Octauian*: and how that *Pheroras* being at the point of death, repented him thereof, charging that we should neuer giue that venome to *Antipater*, but poure it out vpon the ground, that the king might not be poisoned therewith: and I did as hee bade me, cast it out all, saue a little that I kept in the glasse bottome, for I euer feared that which is nowe come to passe. Then at the kings commandement the vial was brought forth before him, and there was a little of the venome left, wherefore they gaue better credite to her wordes: so that the king was

content

contēt with her, and bade his phisition heale her, and she recouered. This done, the king writ to *Antipater* to come home with speed, because I am old (saith he) and weake, vncertaine how shortly I shall die. The King had yet also two other sonnes at Rome, *Archelaus* and *Polimus*. So when *Antipater* writ to answere his fathers letters, hee signified vnto him, that his two sonnes had defamed the king, and slaundered him vnto *Octauian*. But the king aunswered him, Come and bring them with thee, and I wil order them as thou thinkest good. Notwithstanding, *Antipater* lingred and delaied for the space of 6. moneths, to see if hee might learne somewhat of his fathers doings, but he coulde heare nothing. The messengers his father had sent, lay vpon him euery day, & urged him to make speed. Therfore at the 7. monethes end, hee tooke his iourney towardes *Iudea*, and came to *Cæsarea*. There heard hee his father had taken displeasure with his mother, & banished her the court, but he coulde not learne what shoulde be the cause: therfore he was stroken in such feare, that he would haue gone backe againe & left his iourney. But they that waited vpon him, being desirous to go home to their houses & families,

families, craftes with him, and perswaded him, that if he should now turne backe out of his way, he should iustifie his enemies sayings to be true. But if ỹ come once to thy fathers presence (say they) who loueth thee so intirely, thou shalt preuaile against thy foes, & get the vpper hand of them that trouble thee. So hee followed their counsell and came to Ierusalē. When he entred into the citie, no man came forth to meet him, nor once to bid him welcome home. For al the people hated him for his lies, slanders, peruerse & wicked counsell, but chiefly for feare of the king. Yet went he forward to the court, although with a fearefull heart. When he came to the kings presence, he fell downe and did his dutie: but the king turned away his face, and could not abide to looke vpon him. He went home therefore vnto his house with a heauie heart, hanging downe his head, and hiding his face. There his mother tolde him how their counsel concerning the vial of poison was bewraied, and howe the king was wonderfully incensed towards him, ỹ incresed yet his feare more and more. The next day, by the kings commandement hee was brought forth, and before all the chiefe of Israel assembled together, the king sate to iudge

iudge *Antipaters* cause. There rehearsed the king vnto them, his sonnes lewdnes and lies, howe he had seduced him, and incited him to kil his children that were of the kings bloud, far better and more vertuous then he: insomuch that with a loud voice ỹ king burst out, and bewailed his wife *Mariui*, whom he put to death without a cause, and his two sonnes, that they that were farre off, might heare him. Then *Antipater* lift vp his head, and began to speake craftily and subtilly. First he forgot not to giue gentle wordes to pacifie his fathers wrath, (but that he could not doe) after he fel to intreatie, in such sort, that all the nobles were mooued to pitie, and bewailed his euill fortune, not without teares, saue onely *Niraleus* the kinges Secretary, who loued the kings children ỹ were put to death. He rebuked them all that were sorie for the calamitie of *Antipater*, crying with al his might, Where are ye *Alexander* and *Aristobulus* that were slain giltles? Lift vp your heades & behold this bloudy & wicked man fal into ỹ pit that he himself made, see howe his foote is catched in the net, that hee laid himselfe for other. Marke you not how your Maker reuengeth your death, and requireth your bloud at his hand in the

time

time of his destruction: *For the wicked man is spared vntill the time of his death.* So the king himselfe very muche incensed, sent to fetch a condemned person out of prison, who being brought before them, and tasting a little of the poison in the vial, fell downe starke dead forthwith. Then the king commanded *Antipater* to be carried to prison, and to bee laide in strong yrons. The xl. yeare of his raigne, which was the 70. yeare of his age, king *Herod* fell sick, and no remedie, no phisicke could be found to helpe him, neither his seruauntes nor phisitions could procure him any rest, so greeuously came his disease vpon him, with shortnesse of his breath, and through the anguishe of the manifold euils that had happened vnto him by his owne folk. Wherupon he cried out, saying, Woe may he be, that hath none left to succeed him in his kingdome, nor none to go before his coffin and mourn for him at his death. Then called he to his remembrance his wife *Marimi*, and his two sonnes, rehearsing them by name, howling and weeping still continually. Upon a certaine day when his sickenesse came sore vpon him, hee called to his seruantes to fetch him some pleasant apple, to see if he might comfort his heart, & when they

they had brought it, hee asked for a knife to cut it, and one was brought him. Then hee gathered his strength onto him, and reared himselfe vp vpon his left arme, & perceiuing his life to be full of sorrow and lamentation, he tooke the knife with his right hand, and fetched his sway to thrust it into his belly. But his seruants stept to him and caught his arme, holding his handes, and would not suffer him to do it. Then wept he sore, and al his seruants, that the voice was heard out of the Court, and shortly all the citie was in a stur, saying, The king is dead, the king is dead. *Antigonus* being in the prison heard the noyse, and asked, What businesse is this? They answered him, The King is dead. Then was hee glad, and reioyced wonderfully, saying vnto the Jaylours, Strike off mine irons, and let me out, that I may goe to the Pallace, and I will remember thee with a good turne. The Keeper answered, I feare lest the king be yet aliue, I wil go therfore and know the truth, & come againe by and by. *Antipater* saw hee could not get loose, and wept for anger at the keeper. So the keeper came to the court: which being tolde to the King, commanded him to be brought to his presence. Then the

King asked him, What did *Antipater* (I pray thee) when he heard this mourning, and that I was dead? The keeper answered, he was very glad thereof, and when I would not smite off his irons and let him out, he wept for anger. The king cried out vnto his Lords. See how he hateth me, being yet in prison, if he were here, he would do what he could to kill me. He would not do as my seruants did, make haste to wrest the knife out of mine hand. As true as God liueth, he shal neuer haue that he gapeth for. So the king commanded he should be put to death. And there was not one that would entreate for him, or desire the King to the contrarie, but euerie man was glad of his destruction.

The king commanded the keeper to bring him forth to ỹ market place: which done, his head was smitten off, and so he kept besides his purpose. The king commanded moreuer his body to be taken, & caried to the citie of *Ankalia*, there to be buried, and not in the citie. That done, and the people being returned from the burial, the K. sent to cal al the nobles of Israel together, and enforced his strength, he sate vp in his bed, & commãded to cal his son *Archelaus*, vpon whom he laid his hands, and made him king ouer Israel.

Hircanium.

Then

Then shouted euery mã, god saue the king, god saue the king. The K. liued 5. daies after the execution of *Antipater*, then fainted & died. The time ỳ he raigned ouer Israel was 40. yeares. He was a worthy warrier, a wise & prudent man, a goodly man of person, hauing God on his side. He loued euer the Sages, *Hillel* & *Samai* with their cõpanions. He enriched the 2. house, more then al other kings, & was more liberal then al the kings that were before him. His gifts and rewards were rich. for he counted gold and siluer, as chaffe & stones. He kept Israel in quiet and peace from al his enemies. He builded also a more royall Temple then did king *Salomon*. But hee made ỳ yoke of tribute and exaction in Israel more heauie, and gaue open eare to euil tongues. He was a cruel blood-shedder of poore and innocent persons, & *Archelaus* his sonne raigned in his roome. He willed before his death, that they shoulde bury him in the city *Erodion*, two daies iourney & a halfe from Ierusalem. So they put him in a coffin couered with golde, set heere and there with precious stones. The bed vnder him was wrought with golde, and full of precious stones. Likewise vppon his head was a cloth of raynes, powdred with

precious stones, and vppon that a royall crowne, made fast to the left side of the coffin, and vpon the right side was a regall sceptre. Vppon the Beere was also a cloth of raynes, very thicke powdred with precious stones, Christall, Aimethistes, and very many Saphirs. Then all the chiefe men of war went about him in their coates of fence and drawen swords in their hands, with helmets on their heads as in the time of war. After them came *Archelaus* his sonne that was made king. Then followed him all the people. There were fiftie of his seruants that went about the Beere with euerie one a chasingdish of gold in his hand, wherein they burnt sweete woodes and perfumes, euery foote casting vppon the hearse pure myrrhe, as many as went about him. He was borne vp certaine great Lords and noble men of Israel, vpon their shoulders, going leisurably, and with a maiestie, till they came to *Herodion*, where they buried him with great honour, that like was neuer done to any king. These things done, there resorted together such as hated *Herod* and were wearie of their owne liues whiles hee liued, reioycing that they had scaped his hands, saying, We haue looked till our eyes bleared, waiting

for

for the death of *Herod*, that tyrant & bloodshedder, that oppressed vs with such heauie yokes, that left vs nothing to liue on, for the tributes and taxes that he laid vpon vs, yet now *Archelaus* his sonne is worse then hee. Wherefore they consulted together, and cast their mindes and good willes towarde *Antipater* the sonne of *Salumith* the Kings sister, one of the blood of *Chasmonanie*, and went with him to *Octauian Augustus*, requesting him to translate the kingdom from *Archelaus* to *Antipater*: but hee would not grant them their sute. Yea, he rather confirmed & assured the kingdome to *Archelaus*, who wrought wickednes in the sight of the Lord. For he maried his brother *Alexanders* wife, that had children by *Alexander*, and committed other many great offences. The ninth yeare of *Archelaus* raigne, it chanced vppon a night, hee dreamed a dreame. He thought he saw nine eares of corne, verie good & ful growne vpõ one stalke, then came a great Oxe and slopt them vp all at once at one bit: by & by he awaked, and perceiued it was a dreame. Therefore calling one of the Sages of Israel vnto him, hee shewed him his dreame. The wise man said, This is the interpretation of it. The 9. eares fresh & ful,

be the nine which thou hast raigned. The great Ore is the great king *Octauian Augustus*. This yeare thou shalt be remoued from thy kingdom, because thou hast neglected the word of God, & hast maried thy brothers wife. To this *Archelaus* answered him neither good nor bad. Within fiue daies after, *Octauian* came towards Ierusalem: & when *Archelaus* went to meet him, hee put him in prison, deposed him from the kingdome of Israel, & made *Antipas* his brother king in his steede. He turned his name also, & called him *Herod*. That done, he returned to Rome. Whiles *Antipater* was king, died the emperor *Octauian Augustus*, the 56. yeare of his raigne, and *Tiberius Cæsar* succeeded him. This *Antipas* also wrought wickednes & sundry abhominations more then any that was before him, for hee tooke his brother *Phillips* wife from him, which had already childrē by *Philip*. For this shameful deed, *Rabbi Iohn* ỹ high priest rebuked him: wherefore *Antipas* put him to death. Then was at that time, one *Iesus*, a wise man (if it be lawful to cal him a man, for he was a worker of wonderful and strange workes, and a teacher of such men as gladly did heare the truth, and had many disciples, both of the

Iohn Baptist.

Iesus Christ.

Iewes

Iewes and also of the Gentiles.) This man was Christ, whome after he was accused of the chiefe rulers of our nation, and condemned by Pilate to be crucified, they neuertheless ceased not to loue, which loued him euen from the beginning. To these hee appeared the third day aliue, according as the prophets by diuine inspiration had tolde before. aswel of this, as also of many other wōderfull things, which shuld be done by him. And euen to this day the christian sect, which took their name of him, continueth. Against this man *Antipas* before named, came *Tiberius* emperor of Rome, to whom when *Antipas* resorted, he apprehended him, laide him in yrons, and sent him into Spaine, where he died. *Archelaus* also ỳ was deposed before, died in the time of this *Tiberius* reigne. Thē *Tiberius* made *Agrippa* (the son of *Aristobulus* whome Herod put to death) Antipas brother K. in his stead. The time Antipas raigned ouer Israel, was 11. yeeres. In Agrippaes time died *Tiberius Cæsar*, & *Caius* succeeded him. This *Caius* called himselfe a god, & would suffer no man to worship anie thing in his empire, but himselfe. He continued not long in this dignitie, but decayed and died. After him succeeded *Claudius*.

Caius Caligula Cæsar.

Claudius being dead, *Nero Cæsar* was emperour. *Agrippa* raigned ouer Israel 23. yeeres. In his time *Nero* sore oppressed Israel, by setting cruel presidēts ouer them, which left them nothing to liue vpon: and besides that, punished them with diuers torments, vntil at length they were constrained to rebel against the Romane Empire, and *Nero Cæsar*, to ridde themselues from vnder his subiection. And aboue all other, one *Florus* president and captaine of the Roman army, most greeuously oppressed the Iewes, and had doone many things very wickedly. For not onely had he shed innocent blood, rauishing at his pleasure wiues, & deflouring maides in the citie of Iuda, but also robbed with great cruelty, euery man of his goods. He inhabited the temple, & vpon the beames he hung those that he took displeasure with. It chaunced that *Beronice* K. of *Agrippaes* sister, came at that time to Ierusalem of deuotion, to visite the holy place. Shee seeing *Florus* violently to oppresse the people, & for paiment of exactions and tallage to slay many of them, euen at the entrance of the temple: she came forth weeping vnto *Florus*, beseeching him to spare the people, for she pitied them very greatly. Yet *Florus* relented nothing,

nothing, but whē she was departed frō him, he skewed & mockt her, though she were the kings sister, & that in the temple of the lord. There was present at that time a valiant yong man, *Eleasar* the son of *Anani* the high priest. He while his father was executing his office, could not abide to see the Israelites so misordered at *Florus* hands, but being kindled with a feruent zeale, sounded a trumpet, wherby there assembled about him forthwith diuers companies and bands of yong men, goodly warriers, by whose ayde he raised a great commotion, & encountred with *Florus* & the Roman souldiers, of whom he made a great slaughter, preuayling much, & getting at length the vpper hand of *Florus*, ouerthrew all his hoast, so that *Florus* was constrained to flee alone out of Ierusalem vnto Egypt. In the way as he fled, he chanced to meet with K. *Agrippa* cōming from Rome from *Nero Cæsar*, & going home into *Iudea*, to whome *Florus* declared what had hapned him through the youth of the Iewes at Ierusalem. And as *Agrippa* had passed Egypt, and drew toward Ierusalem, his sister *Peronice* directed her letters vnto him, mouing him to ioyne with the Iewes, and to aide them. The people also came wholy the

space

space of xl. miles out of the citie of Jerusalem to meet him, & fal down flat before him, crying, God saue our King *Agrippa*. But the K. studied al he might, to procure quietnes & peace to the citie & people. So he entred into Jerusalem, accompanied with two noblemen of Rome, worthy captains, whom he brought with him in his traine. And when he came into the middest of the city, the people cried mainely out vpon him, saying, Deliuer vs, O King, and let thy hand and helpe be on our side, to succor vs, for we will neuer more be vnder the Romane subiection. The King hearing this, pitied the people verie much: notwithstanding, he was not content that they were minded to rebell against the Romane Empire. Wherefore he called together the people, at the entraunce of the Court of the Temple, where were present the Elders of Israel, and all the chiefe men, with the high priest *Anani*, and declared vnto them the power of the Romanes, the strength of their Kingdome, and what Nations rounde about them they had subdued, in such sort, as no remaine of them was left. Wherefore hee besought them not to prouoke the Romanes, nor to destroy the people remaining in Israell.

He

He added moreouer, If ye wil giue eare to mine aduise (saith he) I know it well, deere brethren, that there resteth in your heartes a great griefe, and I my selfe am full of sorrow and anguish, that wee are not of power able to withstand the Romanes: Albeit, if you wil be ruled by my counsel, ye shal find a redresse for this matter. For whereas counsel is, and good deliberation, there is safetie, and thinges come to prosperous successe. Yee shall sustaine for a while the yoke of the Romaine captaines, till I may certifie *Nero* of the matter by my letters, and intreate him to ridde vs of these Rulers. I beseech you be not hastie of libertie: Many seeking libertie, haue fallen into further captiuitie and greater bondage. There be amongst our people many euil disposed persons, whose delight is in warres, for it is their whole studie: amongst whom manie good men doe also perish. Wherefore heare my wordes, as for them that be wise, may perceiue the matter themselues: they that lacke experience, let them learne wisedome at my sayinges. Keepe therefore silence, which shall bee aswell to mine, as to your owne commoditie, for I shall not needs to straine my selfe, but speake the softlier with

lesse

No lesse diligently was attention to be mooued among such an vnruly sort.

lesse paine, and ye on the other side may the better heare and vnderstand what I say. If ye holde not your peace, yee shall haue two discommodities, yee interrupt my communication, and let your selues from hearing. But now to the purpose, ye shalbe content, and suffer till I write to Rome of these matters, that *Cæsar* may remooue these euil rulers, and send vs them that be more humane and gentle. If yee may haue one such, then shall yee not thinke your selues in bondage, but in libertie, and worthily, for then only is seruitude greeuous, when as the ruler is an vniust man and wicked. Now therefore stay your selues, quarrell not with them: for although they be wicked, yet wil they be ashamed to doe wrong openly: as that they do, they doe it secretly. But if yee should accuse them too much, they would rubbe their foreheades, and doe it openly without all shame, so should you make of your Iudges and rulers, your open enemies. *But it were farre better to suffer an vniust gouernor then a iust enemie.* For the one robbeth men priuily, the other is an open destroier: prouoke them not therefore. Consider the wilde beastes that be vnder mens power, and bee kept in chaines, as lyons, beares, and leopardes:

if

if a man let them alone, they are quiet and harme no man. But if a man go to their dennes and anger them, they will flee vpon him, and weary him and other too that bee present. The same ye may perceiue in a Feuer and an ague, which if a man will go about to cure at the beginning, he shall make it more greeuous: but if hee will remedie it by leisure, the feruencie of it will easily bee quēched. Now therfore refrain your selues, take heede ẏ you set not *Cæsar* in your tops, and the whole Romaine Empire. *Cæsar* coueteth not your harme, neither sent he vnto you tyese rulers to hurt you. His eies cannot see frō East to West, nor his hand reach from Rome hither, for it is flesh and bloud. But if ye will abide til I may send Embassadors to *Cæsar*, I doubt but I shal remoue these rulers, and rid you of them peaceably, without any war or bloudshed. If yee be vterly determined to resist the Romaine Empire, you shall vnderstand you be in no wise able to doe it: for Gods euerie where on their side, so that they be Lordes throughout all the worlde, and all people serue them, and shal, till their end also come. But if ye will not do this for your own sakes: yet doe it for your owne Countries sake, your

childzen

children and wiues, the sanctuarie & priests, whom yee are bound to loue and spare, lest ye cast away, and vndoe al them at once. I beseech you take my wordes in good part, for I haue spoken nothing but that is for your wealth, and that may further our peace with the Romans, which I most wish. If you wil be ruled and chuse peace, I wil take your part, and doe the best I can for you: but if ye will needes haue warres, yee shall haue it alone for me, I wil not meddle with you. With this *Agrippas* fell on weeping, and so did also all the Elders with him, and the men of most wisedome, the chiefe in all Israel, yea *Anani* the high Priest also could not refraine from teares. Notwithstanding, *Eleasar* his stout sonne, with his routes of warlike young men about him, they wept not at all, nor would hearken or giue anie eare to wholsome counsell: but all at once with their drawne swordes, violently rushed vpon the Romane Captains that came with *Agrippas*, slew them, their men, and all the multitude that was with him in Jerusalem and Judea. The Elders in Judea, with the wisest & godliest Israelites, seeing what was done, departed from Jerusalem, fearing *Nero* and the crueltie of the Romanes,

manes, therefore they tooke the Towne of *Sion*, and remained there. For they would not be taken of the Romaines, to bee of the same confederacie with the other. The seditious seeing that, tooke the temple of the Lord. So sedition and ciuill warres fell betweene the seditious and the auncients. For when *Eleasar* heard, that the Elders and the heads of the people were fled to the Mount Sion, hee and his company set vpon them, preuailed against them, and slew a great many of them. *Agrippas* perceiuing the power of the seditious grew apace, hee sent out of his campe where hee lay without the towne, two valiant captaines, one named *Darius*, the other *Philippus*, with 6000. men to succour those Elders and Sages that were desirous of peace. These preuailed against *Eleasar* and the seditious that tooke his part, made a great slaughter of them, skirmishing for the space of seuen daies together, and at the length put them to flight, and pursued them to the Temple. From that time forth the wars increased more and more between *Eleasar* and his complices, and *Agrippa* with his hoast and the Sages, Elders, & Princes that took their part. Upõ a time whẽ the captains of *Agrippas* entred the tẽple,

ple, certaine cut-throate murderers, wagen by the seditious, mixt themselues amongst the kings bands, and getting behinde their backes, wounded them with short daggers that they had vnder their tackes, so that the kinges souldiers hauing Launces and great arming-swords in their hands, such as they vse in the warres, coulde not weeld them in the preasse. By this meanes many of them were slaine, and the seditious gat the victorie. Thus *Darius* and *Philippus* with the Romane army were put to flight, and the Elders with the Sages that were desirous of peace, departed out of the towne, and fled to king *Agrippas*. Then had *Eleasar* the seditious the whole rule of the citie, and that to all their great damage. For the fury of the seditious increased to such outragiousnesse, that they set a fire king *Agrippas* house that he had in Jerusalē, spoyled all his treasure, and all that was any thing worth, they diuided amongst them. They burnt the bookes of accomptes and billes of debts euery one that were in his pallace. *Beronices* house also the kinges sister they set on fire, and they slewe all the cunning artificers that were Maisters of the kinges workes. So their rule and power in the Citie grewe euery

day

day more and more greeuous then other.

IN those dayes dwelt the Iewes and Aramites together in all the cities of *Syria*, amongst whom also was war moued, for the Cesarians brought the Romanes into the towne against the Iewes, and slew them as many as they could find in the towne. The Damascians also conspired together to destroy al the Iewes that dwelt amongst them, which thing they kept secret frō their wiues, because for the most part they fauoured the Iewes religion. Therefore the Aramites vpon a certaine night armed for the purpose, beset all the waies and entrances into the town, and houses also, & slew about 10000. of the Iewes, comming vpon them at vnawares, whē they were in their beds, nothing mistrusting any such matter. When the Iewes of Ierusalē heard how the *Aramites* had dealt with the Iewes in their countrey, sodainely they put themselues in armes, and in a furie and rage, like as it had beene lions and beares that had lost their whelpes, they ran to *Damasco*, burnt their holds, put the *Damascians* to the sword, men, women and children, euen the very sucking babes: yea, their oxen, and sheepe, camels, & asses, with all other cattel, leauing none aliue. And thus

they dealt with many cities of the *Syrians*, slaying & killing them, not sparing either old or young, male, or female, but destroyed all in most cruell wise, euen the verie infants and sucklings they haled from their mothers breasts, & murthered them, insomuch that all the whole land was full of stinck of the dead bodies that were slain, for there was no man left to burie the carkasses. So the Iewes wasted all the land of the *Aramites*, and had destroyed it, had not *Cestius* a captaine of the Romanes deliuered *Syria* & the countrey of *Zofa*. The people therefore departed wholy frō *Aram*, to returne into *Iudea*, & in the way they came to *Scithopolis* a citie in *Syria*, intending to besiege it, for it was yet left vntouched, and was verie strong. At that time also Iewes and *Aramites* dwelt together in it. The Iewes therefore that were without, offered peace to the Iewes that dwelt in the towne, but they refused it, and defied them, raying at them, & for their friendly offer, acquited them with opprobrious words, and with iniuries also. For those Iewes that dwelt in the aforesaid city, with the *Aramites*, loued together like brethren, and for the most part, they were of the Leuiticall tribe, stout men and hardy. The hoast

of

of the Iewes without the citie said vnto them, We come friendly vnto you, & would aide you. The other Iewes within answered, Wee will neither your friendship nor aide. The armie of the Iewes hearing that, consented & agreed to raise their siege, to go to Ierusalem and there to remaine. For they had a huge booty of gold and siluer that they had gotten together of the spoiles of *Syria*. After this, the *Syrians* that dwelt in *Scithopolis* said to one another, Put case the Iewes returne again and make war vpon vs, surely if they should so doe, these Iewes that dwell amongst vs, would ioyne with them, and deliuer vppe the citie into their handes, and then would they be reuenged vppon vs, and destroy vs as they haue done the other Cities of Syria. Therefore they agreed to say vnto the Iewes and inhabitants of the Citie with them, We vnderstand your countriemen will inuade vs againe, and make warre vpon vs: wherefore depart yee forth of the Citie with your wiues and children, and lodge in the wood nie vnto the citie till their armie be gone againe, and then you shal returne vnto vs. The Iewes were content to fulfill their mindes, went out of the citie, and placed themselues in the wood. There

How al things make for the Iewes destruction.

was amongst them a certaine yong man named *Schimeon*, a good man of war, fierce, big made, and verie strong withal: he in the fauor of the Gentiles had slaine many Iewes, and destroied much of the people of God. For during the time that the Iewes besieged *Scithopolis*, he issued out continually, and skirmished with the hoast of the Iewes, many time putting them to flight, and neuer would suffer them to waste the towne, or to doe any harme to the inhabitants thereof. Now as this *Schimeon* with his father Saul an honest old man, and the rest of the people of the Iewes that dwelt in *Scithopolis*, remained altogether boldly in the wood, without mistrusting any harme, the Romans ioyned with the Syrians in great nũber, entred the wood, and slew the Iewes, al that euer they could finde, to the number of 13 thousand. *Schimeon* himselfe with his father and their families, had pitched their tents nie vnto a faire fountaine that was in the wood, to whome when their enemies came to slay them, and to destroy their whole families, *Schimeon* ranne vppon them with his drawen sword, made a great slaughter of them, and constrained them to retire. But when a huge multitude enuironed him, and he

he perceiued all the reſt of the Iewes were ſlain, he with the houſhold only remaining, neither ſaw he any way to eſcape: he ſtept vpon a little hill with his naked ſword, ſaying, Hearken vnto me yee Syrians and Romans, and yee that dwel in *Scithopolis*, I will ſpeake vnto you a few words full of lamentation & ſorrow. Now I perceiue that iuſtly, and not without a cauſe ye make war againſt me, without any fauour or conſideration that I deliuered you from the hoaſts of the Iewes, and neuer ſuffered them to doe any diſpleaſure to you, your wiues and children, nor to your citie, as they had done to other cities of Syria. For I am bee, that for your ſakes haue warred againſt my countrymen, to pleaſe you withall: yea, both their blood and mine haue I pledged vnto you, and haue kept inuiolated the loue of ſtrangers, hating mine owne people, of whome for your pleaſures, I haue ſlaine oft both the fathers and the children, & now ye render euill for the good I haue done vnto you. But indeede God of his iuſt iudgement hath ſtirred you vppe to rewarde mee in this ſort, to murder mee that hath ſo oft preſerued you. Now therefore ye ſhall beare me witneſſe, that I ſhall ſufficiently and sharply enough

take vengeance of my life, not without rage and furie, most seuerely, because I haue slaine my fellowes and friendes. I will therefore slay my selfe, to be auenged of my selfe, for my brothers blood that I haue shed, and so shall I be reuenged of their blood. And yet shall well perceiue me to be of that hardines and courage, that rather then ye shall slay me, and after boast and brag how ye haue killed *Schimeon*, I will bereaue my selfe of my life, and punish the shedding of my brothers bloud none otherwise, then the Lawe punisheth a murderer and manqueller. When he had spoken this, his eies were filled with blood and his face with rage, and so inflamed with furie, laying apart all pittie, ran and caught holde of his father, haled him out of the wood and slew him. Then slew he his mother, lest she should entreate him for the children, and be sorry for their sakes. That done, his wife came running of her own accord, & held her necke down to the sword, lest she should be constrained to see her children die. Yea, *Schimeons* children came & offered themselues to be slaine, lest they shoulde see the death of their father, or remaine after him to be deliuered to the enemies. After this, he slew all his whole familie, that not one of his

should

should come into the hands of their enemies. Finally, hee gathered their bodies together into one place, like a valiant stout warriour, & then boldly goared himselfe vpon his own sword, lest any man els should impaire his strength, or boast that he had killed him.

All this *Schimeon* did with a great courage, to take punishment of himselfe, because he had bestowed his loue rather vpon strangers, then vpon his owne people, and to declare his force and manhood.

So hee died an abhominable and detestable death, saue onely it was an argument of his hautie mind and great courage, as it is said before.

Now when the Iewes had thus rebelled against the Romans, and slaine their souldiers and captaines, king *Agrippas* went to Rome and recounted vnto *Nero Cæsar* the emperor of Rome, all that was happened. Wherupon *Nero* sent captaine *Cestius* (that was at that time in Syria, & had made war vpon the king of Persia, had vanquished him, & al his power, and subdued his dominions to the Romans) and with him a puissant armie of the Romanes, commanding him to go into Iudea, to offer peace vnto the people, to comfort them, and to bring them

againe into league with the Romanes if it might be. *Cestius* therfore tooke his iorny towards *Iudea*, whō *Agrippas* met in the way, & informed him what had happed vnto him of the Iewes, how he had offred them peace, and they would none of it, how also they had burnt his palace & sacked it. *Cestius* hearing that, was very glad that he had gotten such an occasion, to reuenge the blood of the Romanes and Syrians which the Iewes had shed. Wherefore he leuied a mighty armie, and came to Cesarea. And wheresoeuer he might espie the goodliest buildings, those causeth he to be burnt. From thence went he to the cittie *Iapho*, which he besieged both by land and water, and at length wan it, where he slew in the streets 8000. and 400. men. After that he came to Jades, where he first burnt al the countrey about it, and whome soeuer hee caught without the Towne hee slew them. But the Cittizens of Zippore went out to meete *Cestius*, and besought him of peace, whome he spared, came not nie their Towne, nor slew any that dwelt in their countrey. The seditious Iewes that were in the Cittie of Zippore, hearing of *Cestius* comming, fled vnto the mountaines. But in the way they lighted vppon parte of

Cesti-

Castius army, whereof they slew 200. men, & wounded their captaine *Glaphira*. Yet at length the seditious were put to flight, & many of them *Glaphira* with his horsemen pursued, ouerthrew and destroyed: the rest fled to the mountaines. Then *Glaphira* captaine of *Castius* army, went to Cesarea that was subdued to the Romanes, there to cure his woundes that the Iewes hadde giuen him. Thence went hee to Antipire, which as he would haue assaulted, he perceiued it to be furnished with a great power of the Iews & seditious. These hearing *Castius* also was comming, they went purposely to fight with him: but perceiuing that *Castius* power was very great, they determined to encounter with him in the plaine of Gibeon, 50. miles from Ierusalem. Whereupon the Iewes with their companies, fained themselues to flee, to thintent they might stale the Romans after them. And within fiue dayes they came to Gibeon, and there rested. *Castius* pursued after with all his hoast, till he came to Gibeon, which he besieged and assaulted also. It chaunced then vppon one of the Sabbaoths in the morning watch, the Iewes (armed at all points) issued out of the towne to giue their enemies a camisado. So after they had

giuen

giuen a token of war, they marched towards the hoast of *Castius*, whereof they slew 515. horsemen, and footemen 27. thousand, with the losse of only 22. of their owne company. In that battell did well appeare the valiantnesse of *Augbas* a captaine of the Iewes armie. One *Baudius* also plaied the man, at the same time: for at the commaundement of *Eleasar* the priest, chiefe of the seditious, he set the first foote within the Romanes campe. Then begaunne the Iewish warriours to bee famous, after they had once so manfully encountred with the Romans. This done, *Castius* and *Agrippas* sent their embassadours yet once againe to Ierusalem to *Eleasar* the sonne of *Anani* the priest, chiefe of the rebels that were in *Iudea* and Ierusalem, requiring peace, and to come in league with *Eleasar*, lest the people of the Iewes should be vtterly destroyed by the Romans incursions and inuasions on euery side. But *Eleasar* refused to heare the Legates, and slew one of them because he made too many wordes, in perswading the peace and league. Vpon this *Eleasar* assembled the priests and people together, to go out and fight with *Castius*. *Castius* perceiuing howe *Eleasar*, and the people were affected, and what mindes they

they were of, how they had vtterly conspired to destroy the Romanes that were there, and to consume them cleane, hauing a sufficient triall also of the force and valiauntnesse of the rebels: he determined fully to goe to Rome, for he perceiued he was not able to match with the seditious, neither his owne power to be compared with theirs. Wherefore he would go see what end should come of this wars, and what counsel *Cæsars* maiestie would giue. Taking his iorny therefore to the citie *Iapho*, hee found there letters of the Romanes, for thither was their army come. From thence went he with them & his owne hoast to Rome, and made relation vnto *Cæsar* of such things as had chanced him: wherat *Nero* was wonderfully abashed, and not onely hee, but al the people of Rome were soe astonied to heare of the great puissance and valiauntnesse of the Iewes. For the which cause the warres ceassed for that yeere, so that the land of Iudea was at great rest and quietnesse that yeare, through *Eleasars* meanes the head rebell, especially from the handes of wicked *Cassius* that had swore to reuenge the Romanes, & to quite the Iewes, and that he would destroy all the Iewes, as none should be left aliue. Therfore

these

these are they that deliuered Israel in the time of the second temple, out of the handes of their enemies, what time as warres were moued against the Iewes and their country: what time also commotions and tumultes beganne in Israel. The first businesse was made by *Antiochus* the wicked King of Macedonia: who had determined not to leaue one man in Israel. His mischieuousnes proceeded so far, that he slew of the people of God, the Sages and wise men, Princes, Elders and pong men, children great and small, Israelites, Leuites also, and Priestes, vntill all the chiefe men of Iudea cast their heades togither, and went to *Mathathias* sonne of *Iochanan* the high priest in the Mount of *Modiit*, where he hid himselfe for the iniquitie of *Antiochus* and his rulers, crying vpon him, and saying, Deliuer at this season the people of the Lord, and neuer thinke to escape thy selfe, whiles the most wicked enemie raungeth thus, and runneth vpon thy people, & sheddeth thy bloud. For the bloud of all Israel, what is it but thy bloud? and the eies of euery man are fixed vpon thee, hoping ỳ thou shouldst assist & aid them in this calamitie, that they may finde deliueraunce by thy meanes. *Mattathias* hearing this,

wept

wept bitterly, and said vnto them, Feare ye not, nor let these Macedonians dismay you, the Lord shal fight for you, be ye only quiet. So then was *Mattathias* stirred, & deliuered Israel out of the handes of *Antiochus*, & after he had ouercommed him, hee was high priest for one yeare, and then died. In whose roome succeeded *Iudas* his son, who executed the office in the temple fiue yeares, and was slaine in battaile. Then his brother *Iochanan* was chiefe in the temple 8. yeares, & died likewise in battaile. Afterward his brother *Schimeon* was ruler 18. yeares, whom *Ptolomee* his wiues father poisoned at a dãquet. Then *Iochanan* his son succeeded his father in the office, that is, hee that was named *Hircanus*, first of that name so called, because he vanquished a King of that name called *Hircanus*, he raigned 21. yeares, and died. Afterwards raigned *Aristobulus* one yere, hee was called the great king, because he first put the royal crowne vpon his head, and turned the dignity of the high priesthood into a kingdome, vnhallowing and staining the holinesse thereof 480. yeares, and three monethes after the returning of Israel from Babilon. Hee being dead his brother *Alexander* raigned 27. yeares. After

whose

whose death *Alexandra* his wife held the kingdome 9. yeares, and died. In whose steed, succeeded her sonne *Aristobulus*, and raigned 3. yeres. In his time Pompey a Romane captain came against Ierusalem, wan it, and apprehended *Aristobulus*, bound him in yrons, & caried him captiue to Rome, in whose place hee ordained *Hircanus* his brother to succeede, who raigned forty yeares. During his raigne, rebelled *Antigonus*, son of *Aristobulus*, *Hircanus* brother, and with the aide of an army of the Persians encountred with *Hircanus*, tooke him prisoner, and sent him to Babylon, cutting off his eares, that he should neuer after be meet either for the priesthood, or for the kingdome: *Antigonus* raigned three yeres. In his daies *Herod* fled and ioyned himselfe with the Romanes, by whose helpe hee slew *Antigonus* the third yere of his raigne, & raigned after him 37. yeres, & then died. After *Herod*, succeeded in the kingdom *Archelaus* his sonne: who was taken by the Romanes, the ninth yeare of his raigne, laide in bandes, ended his life at Rome. Next to him raigned *Antipater* his brother, who chaunged his name, and called himselfe *Herod*, hee raigned fully ten yeares, ouercame and wasted

fled to Spaine, because the king of Spain had rauished and taken away his brothers wife, and there died. After him followed *Agrippas* sonne of *Aristobulus*, that was his brothers son, he raigned 23. yeres, after whose death, his son *Agrippas* raigned 20. yeres. This is that *Agrippas* of whom wee nowe spake of, and of the calamitie that befell in his time vpon Israel. For all the while that he raigned, the warres betweene the Romanes and Israel neuer ceased, vntill the people of Iudea were led captiue into the prouince of the Romanes, what time also the Temple was desolate: I meane the desolation of the second temple, which wee sawe with our eies builded and destroied.

The 20. yeare of the raigne of king *Agrippas*, the 9. day of the 5. moneth, that is called Ab, *Nero Cæsar* sent a present for burnt offerings, to bee offered in the temple at Ierusalem, requiring peace of the Elders and Sages of Iudea and Ierusalem, and that they would receiue him into league with them, saying, My request is, that you woulde offer my present to the Lord your God, for his seruice and religion liketh me very well, so that I desire you to ioyne in league with mee, according as you haue Iulie.

done

done with the Emperors of Rome my predecessours in time past. I haue heard what *Castius* the captain of mine armie hath done vnto you, which displeaseth mee out of measure. Wherefore I assure vnto you a faithfull league, by the consent and counsell of ỳ Senate of Rome, that hereafter there shall neuer Romane captaine stir hand nor foot against you: but rather your heades, Rulers & Iudges, shall be all Iewes, and of Ierusalem. Yea, *Agrippas* your king, shalbe lord of al your Rulers, and what he cõmandeth, he shal do it: the Romanes shal only be called your Lords, and haue no more to doe with you. So when these Legates came to Ierusalem, they went and spake with *Anani* the Priest, informing him of *Neroes* minde, and shewed him his present, placing it afore him. The present was this, a Bul for a burnt offering, with a crown of gold vpon his head, his hornes also were couered with gold, vpon him was a cloth of purple powdred with pretious stones, there went certaine afore him that carried tenne talentes of golde, behinde followed verie many sheepe for peace offeringes. When *Eleasar*, *Ananies* sonne heard thereof, hee came and call out of the temple of the Lord *Nero Cæsars* presentes,

saying,

saying, We will not prophane and vnhalow the sanctuarie of our Lord, with the offrings of strangers. For our Lord God wil accept neither their burnt offerings, nor their peace offrings. When he had so said, he sounded a trumpet, set his men in aray against the hoast of the Romanes that kept watch and warde in the citie of Ierusalem, & slew many of thē that day, with one of their Captaines also, and another they tooke aliue. He being a valiant man, and seeing the routs of the Iewes to vrge him greeuously, saide vnto them, Saue my life, and I wil yeeld. Unto whom *Eleasar* the rebell sware, that he would not slay him, but spare him for his manhood, (for he had slaine verie many of the Iewes afore) whereuppon he yeelded himselfe. Then *Eleasar* said vnto him: like as thy sword hath made many women childlesse, so shall thy mother be made childlesse of thee aboue al other, and therewith contrarie to his oath, hee commanded his seruants to kill him. King *Agrippa* seeing this, was wonderfull sorie. Therefore as he stood in one of the streetes, he cried, O thou rebell *Eleasar*, I pray God that this mischiefe, whereof thou art cause, and thy acts, may light vppon thee and thy fathers house: which when it commeth to

passe, we shall neuer bewaile nor be dismaied at. It appeareth they shal haue somewhat to do, that studie to make peace and tranquility in thy daies, for they are sure to be destroyed with thee. How long wilt thou continue to bring vs into the byers, thou enemy and hater of the Lord? Why dost thou destroy and waste the vineyard of the lord god of hoasts? *Eleasar* answered him, what, takest thou vpon thee the name of a king? if thou be a K. why commaundest thou not vs to be punished? Where be thy valiant souldiers? lets see, come thou and they together and chasten mee, that it may be tried whether thou be a King indeede, or no. Thou standest aloofe off, and when thou speakest, thy feete are ready to run away, like as though a dog should set himselfe against an armed man, and barke at him, bleating out his tongue. With this hee winked vppon the rebelles his complices, to runne vppon *Agrippas*, & take him, whiles he held him in talke: but that was perceiued of one of *Agrippas* seruants, whom he had appointed for the same purpose, to stand ouer against him as nie as hee might, to marke and spie if the rebels should make anie stur towarde him, and to let him haue knowledge. He therefore laying his

his hand vpon his head, gaue a signe to the K. to flee, saying, Away, away, for if thou tarie neuer so little, the seditions will slay thee & vs together. That *Agrippas* perceiuing, he gat him thence with al the speed he might, and the rebels pursued him, but in vaine, for they could not ouertake him. So he gat to *Iapho*, a towne vnder the Romans, where he was in safegarde. From thence he fled to Rome, and declared to the Emperour *Nero*, the mischiefe that befell at Ierusalem, & all that seditious *Eleasar* had doone to his offering: also howe his commandement tooke no place. Wherefore *Nero* ioyned vnto him againe *Cestius* with a huge armie, wherewith they both entred *Iudea*, and wanne many walled townes, amongst which they rased *Iapho*. For the Romanes perceiuing the power of the rebels to encrease, were afraide lest they shoulde gette it into their handes, whereby it might bee anoyance in time to come to the Romanes: chiefely seeing it was a notable hauen for their ships to arriue in Iudea. After this, both *Agrippas* and *Cestius* led their armie towards Ierusalem, to warre vpon the rebels, and vtterly to destroy them. *Eleasar* and other chiefs with much people, hearing that they

issue out against them, & found them encamped in the way, betweene Ierusalem & Japho. But after they had ioyned their battel, many of the Iewes were slaine by the Romans: the residew, *Castius* and *Agrippas* put to flight, and pursued the chase vnto the gates of Ierusalem, besieged also the citie for the space of 3. daies. The 4. day ỹ priests & the people issued out sodainely, vnawares to the Romanes, set vpon their campe and slew 5000. footemen, and 1000. horsemen. *Castius* seeing that neither he nor his could escape, he chose out 40000. of his best souldiers, and placed them betwixt his camp and the priests, commanding them to stand all the night sounding their trumpets, and making of fires, that he and *Agrippas* might escape, & that they should not remoove out of their place til the morrow. The Iewes hearkening to the sound of the trumpets, & musing what they should meane, pursued not the Romaines: but perceiuing in the morning, that they were departed toward *Cesarea*, 3. daies iourny off, *Eleasar* with the people followed, & in the way found their baggage strawed, that the Romans had cast frō them, to run the lighter, and escape the easlier, which they let lie, and pursued them to

the

the gates of *Cesaria*. But *Castius* and *Agrippas* got fast within the town, & from thence went both together to Rome, where they declared vnto *Nero* the emperour, how they sped at Ierusalem, & as they were making relation of this vnto the Emperour, there came also a post out of Persia, with tidings that the king of Persia was reuolted from the Romane empire. These things troubled the Emperour sore, to see almost all fall from him, that heeretofore had obeyed the empire of the Romaines.

At the same time returned *Vaspasianus* captaine of the hoast that *Nero* had sent into the West parts, as *Germanie*, *Britaine*, and *Spaine*, which lãds he had subdued, & brought vnder the subiection of *Nero*. To him *Nero* declared, what mischiefe the Priests had wrought to the Romane hoast in *Iudea*, how they had slaine the Romans, and so forth, al the tale as he had heard of *Agrippa* & *Castius*, which displeased *Vaspasian* very greatly. After this *Nero* sent *Vaspasian* captaine, and his sonne *Titus*, to reuenge the Romans vppon the Persians and Iewes, giuing in commaundement to race their walled cities, to beate downe whatsoeuer they founde, without sparing either man, woman, or

child, infants, sucking babes, or olde folkes, but to slay all. So *Vaspasian* and *Titus* set forwarde with a chosen and pickt armie of the Romanes, passed the seas, and came to *Antiochia*. The Iewes hauing intelligence of this, chose out all their captaines, three of the principall and most expert warriers, of whome I *Ioseph* priest that wrote this history was one, who by the diuine fauour am not ignorant in feates of armes, nor dastard in chiualry, and *Anani* the high priest, and *Eleasar* his sonne. To these 3. they committed the whole land of *Iudea*, diuiding it to them by lot, & gaue them a furniture of war. One 3. parte therefore (which was whole *Galilee*, from the land of *Nepthali* and beyond) fell to *Ioseph* the Priest, Sonne of *Gorion* to his honour and glorie, who for his worthienesse, they named also *Iosiphon*, because he was then annointed, appointed, and consecrated to the warres. The second lot came forth: by the which fell vnto *Anani* the priest, the citie of Ierusalem, & the countrie about it, with a charge to repaire the wals of the citie, to sustaine the brunt of *Vaspasian* if he should come so far. The third lot fell to *Eleasar* the son of *Anani* the priest, to whome was ioyned captaine *Iehoscua*, and

other

other Iewish captaines. By the vertue of this lot, fell to him the whole land of Edom, from Elat to the red sea. The rest of the land from Jericho to Euphrates, with that also that is beyond the riuer, & al the land of Mesopotamia, fel to captaine *Menasches* lot. To other princes also of Judea, and to the worthiest priests, they committed the fenced cities from the limites and bounds of Jerusalem vnto Egypt. *Vaspasian* taking his iourny with his hoast from *Antiochia*, came and pitched his tents in *Aramzofa*. For he had vewed and determined thus with his counsel: first to inuade Galilee, and after to trie what they could do in *Iudea*. Joseph *Gorion* hauing intelligence of this his purpose, departed from Jerusalem to Galilee, built vp the townes that were destroyed, and repaired their walles, gates, barres and pallaces, ordained also captaines ouer the people, to leade and gouerne them, some of thousands, some of hundreds, tribunes, & decurians. He instructed the people also in feates of wars, what the sounds of trumpets signified, what sound serued to fall in aray, what to gather the souldiers together, and what to diuide them. After hee had instructed them in the knowledge and feates of warre, he said vnto

them thus: Ye shal vnderstand (deere Israelites) that ye go to fight at this present against your enimies: wherfore let no effeminate feare ouercome your hearts, nor dismay you at ỹ sight of your enimies: but play the men, & take a good courage to you, to fight for your cities, for your country, & for your selues. Be not afraid of death, but rather be stowt in defence of your country, that yee be not led away from it, & to fight for the sanctuary of the Lord, that it be not stained and polluted with the vncleanenesse of the Gentiles. Consider, that it is better to die in battel, thē to liue in captiuity & bondage.

Therefore when as ye shal come to ioyne with your enimies, and shall see any of them beaten downe, and attempt to rise againe, whosoeuer of you is by & seeth him, remember the zeale of your God, wherewith it becommeth you to reuenge his quarrell, and being mooued therewith, strike him that he neuer rise againe. But if you shall see any of your fellowes downe, being enclined with the zeale of your God, rescue him from the handes of your enimies: and if he be not yet slaine, cure him. If hee be dead, ye shall doe what yee can to burie him in the Israelites buriall. And so if we shall chuse rather to die

then

then to liue, we shal prosper in our wars, we shall die for the couenant of our God, and deliuer our souls, bringing them to the light of life in heauen. After he had saide this, hee chose out of the Iewes 60. thousand footemen, and but few horsemen. And out of these he chose 600. of the best, such as one of them would not shrink from tenne, tenne from an hundred, a hundred from a thousand, a thousand from ten thousand. With them Ioseph went to the cities of Agrippas that were in Iudea, to win them. For Agrippas stucke to the Romans were it right or wrong, with al the power he could make. Hee went first to Tiarua, a great citie that belonged to *Agrippas*, whereas both his treasure and munition of warre lay. When he approched the citie, he spake to the people vpon the wals, and offred them peace, on condition that they should open the gates, and deliuer vnto him all the treasure of *Agrippas*, and all his iewelles: This if they would doe, hee then woulde spare them, and slay none of them. Were it not better for you (saith he) to take part with them that defend the Sanctuarie of God and his inheritaunce, then to ioyne your aide with *Agrippas*, which is confederate with your enemies, and assaileth vs,

aug-

augmenting the power of them that hate vs, so that hee refuseth not to fight against the Sanctuary of the Lord, and the people of his inheritance. The men of the towne condescending to *Ioseph*, opened the gates, & he entering the towne, made peace with them, and they deliuered him all the kinges treasures, for they liked *Iosephs* wordes, and consented to take such part as he tooke.

At that time came newes vnto *Ioseph* that troubled him sore: namely, that *Tiberias* had rebelled and had reuolted from the people that dwelt in Ierusalem, and were changed from his lot, to become *Vespasians* subiectes, who had set a Romane captaine ouer them. For reformation whereof, he left his army at *Tiarua*, and tooke six hundred yong men with him to *Tiberias*, comming vpon it sodainly and at vnwares. And as hee stoode vpon the banks of *Genesar*, he espied the nauie of the Romanes that lay there at road, to aid *Vespasian*, which *Ioseph* comanded to be broken in peeces, and to be scattered abroad in the sea. The men of *Tiberias* therfore seeing the shipboords disperced in that fashion, they coniectured it was done by some of *Iosephs* hoast, wherefore ỹ bands of ỹ Romans

fled

fled to the towne, got in, and shut the gates. *Ioseph* notwithstanding came to one gate of the citie, and cried that the people might heare, saying. What meaneth this conspiracie of yours against me? yea, not against me, but rather against the Lord God, whose couenant ye haue transgressed, and broken ȳ bond that we made with him: yee haue also violated your othe that you sware by the god of Israel, that we shuld altogither fight against our ennemies to abate their pride. The people answered from the walles, We beseech thee our Lord, heare thy seruantes speake. God forbid we should abide the Romans, and not rather the people of the Lord God of Israel and his sanctuarie, with the people of his inheritance: howbeit there be amongst vs certaine proud men, vngodly persons, that haue made a league with *Vaspasian*, and haue brought into the town one of his chiefe captaines. Wherefore and it please thee our Lord to enter the Citie with thy souldiers, come vnto vs, that wee may liue with thee, rather then to perishe in the handes of them that hate vs. So they opened the gates, that *Ioseph* went in, and took the town. Thē he caused to apprehend those vngodly persons that were there about fiue

hundred

hundred men, and laid thē in prons, sending them to *Tiarua* which hee had afore taken: the other wicked men that had aided *Vaspasian* he put to the sword. But the chiefe gouernour of the towne he apprehended aliue, caried him out of the citie, and commaunded one of his Souldiours to cut off his handes forthwith. Then the captaine besought *Ioseph*, saying, I beseech thee my Lord, let one of my handes be cut off, and the other to be left me. This sute *Ioseph* and his souldiers laught to scorne, iudging him to be no valiant man, nor of any hauty courage: Ioseph bade his souldier giue him the sword in his own hand, & let him cut off whether hand he list, and leaue him which hee will. So the Romaine captaine tooke the sword, and cut off his left hand himselfe, leauing him the right, and so he was let go. He came therefore vnto *Vaspasians* campe, to shewe what shame was done him. After this, the Citizens of *Zipporie* rebelled also, making a league with *Vaspasian* and the Romanes hoast. *Ioseph* being certified of this, made thither with his whole hoast to besige it, but the towne abid the brunt of the assault, that *Ioseph* coulde preuaile nothing against it. Wherefore he besieged it a long season.

About

About that time, it was signified also to them of Ierusalem, that the *Askalonites* had entred in friendship with the Romanes. They sent therefore *Neger* the *Edomite*, and *Schiloch* the *Babylonian*, & *Iehochanan* with a power of the commō people, these came to *Askalon*, & besieged it a great space. Within the towne was a Romane captaine called *Antonius*, a valiant man, and a good warriour, hee vpon a certaine night, in the morning watch, issued out of the Towne with his companie, to giue a *Camisado* to the Iewes that besieged the towne, entred their campe, and made a great slaughter, continuing the same till it was day light, so that about 10000. of the Iewes were slaine, the rest neuer mooued out of their place, saying: It is better for vs to die in this battell, then to flee from our enemies. Therefore they tooke a good heart vnto thē, and stood manfully in their stations and places, trusting in the Lord God of Israel. And when it was day, they also set themselues in arap against *Antonie*, slew many of his men, not without losse also of their owne part, for *Shi'oh* the *Babylonian*, & *Iehochanan* of *Ierusalē*, were both slaine by ỹ Romanes, with other also of the Iewes, to the number of 8000. fighting men,

men, that were vnder *Schiloh* and *Iehochanan*. And neuer a one of the Iewish captains escaped that conflict, saue only *Neger* the *Edomite*, which hid himselfe in a certaine Sepulchre that was there in the plaine, whom the Romanes in their pursuite sought, but found him not. Wherefore they set afire the wood, that it burnt round about the Sepulchre wherein he lay hid, and consumed al the trees, shrubbes and bushes, but came not nie the sepulchre. For *Neger* had called vnto the Lord with his whole heart, to deliuer him this once from his ennemies, least hee should be shamefully handled of them, promising at another time to be readie to die valiantly in his quarrell. So *Neger* escaped the Romanes by the help of the God of Israel, in whom he put his trust. Shortly after sent the *Ierosolimites* much people to *Askalona*, to the number of 18000. good men of war, to bury the bodies of the Iewes that were slaine in the conflictes by *Antonie*. They sought also the body of *Neger* the *Edomite*, but they found it not, till at length hee cried vnto them out of the Sepulchre, saying, I am here: For God hath deliuered mee out of the handes of mine enemies, to the intent I may yet be auenged of them in the warres

of

of the Lord. So *Neger* declared vnto them at large, all thinges how they chaunced vnto him: wherfore the Iewes reioyced wonderfully, that they had found him aliue, that he was saued by such a myracle, and ỳ Lord had deliuered him. Therefore they put their confidence in the Lord, beleeuing that God would bee present with them to aide them, whereof this deliuerance of *Neger* they took for a sure signe and token. The Romanes kept them within the towne for feare of the multitude of the Iewes that were come to bury the bodies. So the Iewes buried al the bodies of their owne part that were slaine in both battailes, for the Romanes were not able to prohibite and let them, but held them in the towne. And when the buriall was finished, they tooke *Neger* with them to Ierusalem, to giue God thankes there for his deliuerance at that present. Then *Ioseph* the Priest gathered his strength, and came vpon *Askalon* with his whole Armie, assaulted them, got the vpper hand, and wan the towne, after slewe *Antonie* and all his people with the sworde, that of all the valiant men of warre that were with him, not one escaped. Besides this, all the villages and hamlets that were thereabout without the

towne,

towne, he burnt them al. And so serued he al the townes & vilages there about, that had entred in league with the Romans, sleying both Iewes and Romans that dwelt in thē with the swoꝛde, as many as hee found, and their houses he burnt. This doone, *Ioseph* returned again to *Zipporie*, fought with thē, and got the vpper hand, there shed he much blood of the people that had conspired with the Romans, vtterly destroyed them, burnt also their cities and vilages, led their wiues and childꝛen prisoners away to Ierusalem, and what Romans soeuer he found there, he put them to death. When *Vaspasian* and *Titus* had heard of all that *Iosephus* had done against the Romans, both how he slew their garrisons as manie as hee coulde finde in *Galilee*, and also all the Iewes that had made any league with him and his sonnes, they were wonderfull wꝛoth and in a great rage. They tooke therefoꝛe their iourney, and came to *Aptelma* otherwise called *Acho*, whereas at that present, *Agrippas* king of *Iudea* was abyding, and 40000. men with him, all good men of warre, and archers euery one: these ioyned themselues with *Vaspasians* armie, by which meanes the Romans campe became very huge. Moꝛeouer,

out

out of other natiõs round about Iudea, good men of warre without number, ioyned with *Vaſpaſian*. He had aid alſo of al ỳ beſt men of war out of *Meſopotamia*, *Aramzofa*, *Aſſur*, *Sinear*, *Perſia*, *Chaldea*, *Macedonia*, and out of the prouinces of the people of the Caſpea, the people of *Mizraim*, *Lod*, *Denan*, & *Seba* with all prouinces farre and neere, that were vnder the ſubiection of the Iewes, caſt off the yoke from their necks, & rebelled against the dominion of Ieruſalem, ioyning their power with the Romane armie, to aide *Vaſpaſiã* & *Titus*. For theſe were afore ſubiects vnto the Iewes, that ſore had burdened them: wherefore they came to help the Romans, & to inuade Ieruſalem and the people of the Iewes. But the Edomites had not yet aſſociated themſelues vnto *Vaſpaſian* & *Titus*, for they were in ſubiection to the Iewes and ſerued them, ſo that not one of them aided the Romans. For long before they had mooued war againſt Ieruſalem, and could not get the victorie: but the Iewes preuailed againſt them and ſubdued them. *Hircanus* alſo the firſt K. of the Iewes circumcized them. They dwelt alſo in Ieruſalem, kept watch and ward about the houſe of the Lord, and his couenant, without all rebellion a-

gainst the Iews, and Ierosolimites. And at that present was thirtie thousand of the best of the *Edomites* in Ierusalem which kept the wals, and the house of the Lord.

After this, *Vaspasian* & *Titus* with al their hoast, tooke their iourney from *Acho*, and came to *Galilee*, & in the mount they pitched their tents. Whereof when tidings was brought to *Ioseph*, how the hoast of the Romans lay vpon the mount of *Galilee*, & how *Vaspasian* had sent before him a great power to repaire the broken waies, to fil the holes, & cast downe the hils, to leuel the way, that his people might passe the better, for he was sore moued against the Iews: *Ioseph* issued out of *Zipporie* with all his power, set vpon them & slew them with the sword, taking such vengeance of them, as neuer was the like afore, for his God was with him. *Vaspasian* & *Titus* hearing of this, determined to set vpon *Ioseph* at vnwares, and to beset al the waies, that he should escape of no side. But *Ioseph* had intelligence of their comming: wherfore he left *Zipporie*, & went to *Tiberea*, whither *Vaspasian* followed with his hoast. *Ioseph* perceiuing them comming, fled from thence of *Iorpata*, ỹ biggest city in al *Galile* closed vp the gates, & there remained with his army.

They

Then sent *Vaspasian* certaine noble men in embassage vnto *Ioseph*, to debate the matter with him in this wise. *Vaspasian* generall of the Romans armie, desireth to know what it should auaile thee to be thus pend vp within a walled town, he wils thee rather to come forth to entreate of peace with him, and to enter into a league together, for it shal be to thy auaile to serue *Cæsar* emperour of the Romanes, that thou maist liue, and not be destroyed, nor yet any of thy people with thee. Then *Ioseph* sent Embassadours again to *Vaspasian*, demanding truce for a fewe dayes, that he might commune of the matter with the people, and let them vnderstand his words: peraduenture (saith hee) they will be perswaded to make peace with thee, and then will wee enter in league with the Romans empire. So *Vaspasian* ceased from fighting against *Ioseph*, permitting him to deliberate of the thing. Vpon that, *Ioseph* sent Embassadours to all the people at Ierusalem, to the priests, chiefe men, rulers, and to the rest of the people, letting them to wit *Vaspasians* minde. Ye al shal vnderstand brethren and friends, that *Vaspasian* generall of the Romanes, sent his embassadours vnto me, enquiring what it should auaile vs

to be stiffe against them, and not rather to come forth, and to entreate of peace, and to ioyne in league together, that we may serue the emperour of the Romans, so to saue our liues, and not to be destroyed. And I pray ye why will you lose your liues, your wiues, your sonnes and daughters? Why will yee all fall together vppon the sword: that both they that shal be left aliue among you, shall be led captiue out of your countrey, to a people that ye neuer knew, whose language ye vnderstand not, and your country to be made desolate, your sanctuary laid wast, that there shal not be so much as one man left to enter into it. Neuer suffer this, you that be wise men, but rather receiue my counsell, & come hether to vs, that wee may deliberate together, what conditions of peace we shal make for the safegard of our liues, rather then to be destroyed, and that we may vse the commodities of your countrey, being at rest and peace therein. *For life and quietnesse, is to be preferred before death and banishment.*

The inhabitants therefore of Ierusalem, both priests, cheefe men, rulers, & al the noble men of *Iudea*, with the rest of the people, sent vnto *Ioseph* saying: Take heede to thy self, þ thou neuer consent vnto this, to receiue

conditions

conditions of peace with them, but be strong and bold to fight, till such time as thou shalt consume them, or til thou and all the people die in battel, & so shalt thou fight the fights of the Lord, for his people and his sanctuary, with the cities of our God, in the meane season, be as be may, to thy power be not with them.

When Ioseph heard the determination of the people of Ierusalem, how all sortes with one consent willed by the embassadours the continuance of the warres, he was wonderfull wroth, and in a great furie he issued out with all his people, and set them in array against Vaspasian and the Roman hoast, in which conflict were slaine very many of the Iewes. And from that day forward, Vaspasian began earnestly and fiercely to war vpon the Iewes. He departed thence to the citie *Gerarra*, a great city in the higher *Galile*, besieged it, and wan it, raced it, and slew all the people, man, woman, and childe, oxen, sheep, camels, & asses, leauing nothing aliue. And then he said, Now begin I to be reuenged for the Romans which the Iewes murdered in the land of Iuda. From thence hee departed, and brought his armie to Iotpata, where Ioseph remained. The first day

that he incamped about Iotapata, he relecued his souldiors with meate and drinke plentie, and made them good cheere, then furnished he euery man with weapons.

So on the next morrow early, the Roman army gaue a great shout, and beset the citie round about on euery side. In this businesse Ioseph stoode vpon a certaine tower, from whence he beheld the huge camp of the Romanes: wherefore he sounded forth a trumpet, gaue a signe to battell, issued out with the whole power of the Iewes that hee had with him, and set vpon the Romans campe at the foote of the hill, continuing the fight from morning vntill night. And when it begaine to be darke they ceased fighting, & departed the one sort from the other, the *Iewes* into the towne, the Romanes to their tents. In this battel were very many slaine on both parties, as well *Iewes* as *Romanes*. The Romanes aduaunting themselues, proudly and stoutly saide, We will quickely banquish this little nation, as we haue subdued all other nations that wee haue conquered, that they will annoy vs no more: and afterwards we shall be at rest. The Iewes also on the other side encouraged themselues against the Romanes, saying: At this time

we

we will all die together for the zeale of the sanctuary of our God, and neuer suffer these vncleane persons to pollute it: and hauing once destroyed them, we shall be quiet. So what the pride of the Romans on ỹ one side, and the stif-necked stubbernes of the Iewes on the other, much people was slaine in that fight, for it continued til the second, third, and fourth day. In this while al the Iewes that dwelt about Ioppata, fled to *Vaspasians* cãp, and ioyned themselues to the Romanes, to aide them. And euer as Ioseph skirmished with *Vaspasian* without the cittie, *Vaspasian* sent a power to assault the citie. So Ioseph and his men fought with *Vaspasian* without the towne, and the Iewes that were within the towne defended the walles against the routes of the Romanes, that was a lesser boast made out of the maine army. But the *Iewes* that were within the towne, beganne to diminish euery day, vntill verie fewe were left. The hardiest also of Iosephes souldiours, and the worthiest young menne that fought without, were all slaine, a very few except, with whom Ioseph fled, & recouered himselfe into the towne, rampering vp the gates after him. But as *Vaspasian* with all his army besieged Ioppata a long while,

he espied at length a conduit without, that ran into the citie, whereof the citizens drunk, because the water was good and sweet, that he cut off, and deriued the waters thereof besides the city, whereby the inhabitants of the citie, were destitute of beuerage, hauing nothing left them but well-waters. Ioseph therefore perceiuing that the conduit water whereof they were accustomed to drinke, was taken away, conceiued with himselfe: Now wil the Romanes bragge and boast against vs, and thinke to take vs at their pleasure, whiles we haue no water, but shall be constrained to die for thirst. He took therfore garments & dipped them in the well-waters that were in the Towne, and hanged them here and there ouer the wall, to declare vnto the Romanes, that they had water plentie in the towne, lest they should conceiue anie hope of soone winning the towne, thinking they had no waters. Then commaunded Vaspasian a mount to be raised nigh to the towne side, to plant an yron ramme vpon, to batter the walls with, to beate them downe. The manner of the making of an yron ram, is thus: First they take a great long thicke beame, vpon the fore part whereof they put a great strong head, made like a rammes

head,

head, with hornes, all of principall strong yron, the weight thereof is as much as halfe the beame, and couereth the beame also to the midst. Then fasten they into the ground, ouer-against the place that they intend to batter, two great trees, like two masts of ships, betweene which, they hang the beame that is caled the ram, with very strong ropes made of hemp, the best that may be gotten, and yron wyre twisted together. At the hinder part of the beame from the wall-ward, are rings of yron surely fastned, with ropes made of hemp and wyre, tied to them: that when the assaulters will batter the walles, they push forward the beame as though it were a speare, and fasten his strong hornes among the stones. Then hang they weights at the rings of the hinder-part, and much people a farre off take hold of the ropes that come through the rings behind, and hale that part of the beame vpon the ground, and by such meanes they shake the wall, that they make it quake againe.

Thus in many places they wreast and wrench out the stones of the building, so that afterward the wall falleth downe. There be also other manner of engines, as an yron ram vpon foure wheeles, bound with yron,

and

and fastened with pinnacles. To this they make 4 feet as hath a ram, or more, as ỹ bignes of the beams requireth. The biggest for the most part is of 30. cubites long, and the least of x. And looke how many feet the ram hath, so many wheels hath it also, for euerie wheele hath his foot by him: and when they wil batter the wall, certaine men appointed thereunto, draw it first a good way off, then a great multitude of men take hold of ỹ hinder part therof, by foure porters or leuers of wood that are put therein, and with all their sway shoue forward ỹ ram to strike the wall they wil batter. The head of this yron ram that goeth vpon wheels, hath no hornes, but is blunt, made of the strongest kind of yron, with a wonderful thicke neck. They haue also vpon both sides of the engine, a pentase of wood, for the safegarde of them that shoue foorth the ramme behinde, from the arrowes or stones of them that are vppon the walles. The rammes that *Titus* vsed at Ierusalem, for the most part ranne all vppon wheeles. Of the other sort he had onely a couple as we shal declare in this place. The beame of this ram we euen now described, was as thicke as tenne men could fadome, and the length therof was 50 cubites. It was also hallow within

within, and filled with Oxe-hides, folded & sowed together. The wood serued for none other purpose, then that the fashion of ỳ leather might be set as vpon a mold. The hinder part of the beam was couered ouer with iron plates. The leather was put within, ỳ the beame shuld not breake with the poise of the waightes that were hanged by the rings behind, whereas men appointed for the purpose, haled at the ropes to drawe backe the beame. The wood therfore that went about the leather, serued to keepe the leather in fashion. They couered it with an iron plate, least they that kept the walles shuld set it on fire. The hornes that were vpon the head of the ram, were as many as they listed, but neuer fewer then ten, & then the beame was 20. cubites long, nor also mo then fiftie, and then the beame was a hundred cubites in length. Betwixt euery horne was the space of a cubite, and euery horne was as thick as a man could fadome, the length was one cubite and a halfe at the least. The wodden wall or pentase was long as the leather that was put within the beame, and it was set on both the sides toward the hinder part of the beame, to defend the men that laboured to batter the walles, least they shoulde be hurt

with

with arrowes or dartes. The ramme that *Vaſpaſian* vſed at *Iorpata*, which hee beſieged, & me in it, was made in this ſort. The length thereof was 50. cubites, it had 25. hornes in the head, which was thick as tenne men, euery horne alſo was as thicke as one man, and betwixt euery horne the ſpace of one cubite. The waight that was hanged at the hinder part, was a thouſand and 500. talentes, euery talent is about a hundred Troy waight. The men that laboured in the executing of this engine, were fifteene hundred. To remooue it from one place to another, or from one citie to another, were appointed an hundred and fifty yoke of oxen, or els three hundred couple of Horſes and Mules. When as they ſhoulde aſſault anie forts or cities that ſtood vpon hils, then muſt they diuide it in part, and bring it vp to the ſiege by peece-meale, and there is ſet together againe. Now when the Romanes had battered the walles of *Iorpata*, and *Ioſeph* perceiued them to ſhake, he tooke great ſacks, filled them full of chaffe, and hanged them downe by the walles, that the hornes of the ramme could not come nigh the ſtones of the Wall, but light vpon the ſackes, which by the reaſon of the ſoftneſſe of the chaffe, hin-

dred

dred and brake the stroke, that the wall was lesse hurt. For such is the nature of softe thinges, to giue backe to the hard, and to weaken their force.

But *Vaspasian* seeing the subtiltie of *Ioseph*, vsed also policie for policie: for hee sent into the towne secretly, Iewes, spies, which when the batteries shoulde be, might cut a sunder the cordes that the sackes were tied to, and with them slip downe the Walles, where the Romanes were readie to receiue them, that they shoulde not hurt them in the fall: and immediatly they strooke the wall with the ram. There was at that present in ỳ citie, a certaine valiant man, named *Eleasar*, of the house of *Anani* the high priest ỳ then dwelt at Ierusalem. This *Eleasar* perceiuing the Romanes to go about to batter down the walles as they did before, plucked out of the wall a mightie stone, so that hee made a great hole or gap, wherat he stoode downe the wall, and light striding vpon the engines, made fast an yron chaine to the hornes thereof, and got againe vp quickly & nimbly, from the beame into the Towne, with the chaine in his hand, for the wall was not very high aboue his head, as hee stoode vpon the ramme. Then other tall fellowes

tooke

tooke hold vpon the chaine, and fastened it to pillers and vices in the towne, that the Romanes might rather be constrained to breake their ram, then take it away from thence.

The priest *Eleasar* yet once againe boldly went downe and sate vpon the beame, slew fiftie men that laboured about the ram, and the rest hee put to flight: then returned into the towne, being drawn vp againe from the beame to them that were within the towne, greatly reioycing in his manhoode. After that, went hee vp vppon a high towre, from whence he tumbled downe with a mighty force a great stone and a hard, vpon the head of the ramme, brake it, that both a great part of the head and the hornes fell vpon the ground. For the iron that it was couered withall, was olde and rustie, so that it was much wasted and eaten therewith, the ropes also were olde. After that *Eleasar* went downe againe, tooke part of the head that was broken, and hurled it into the towne, the Romanes that remained, either hee slew or put to flight. The archers shotte at him, and wounded him with fiue arrowes, wherefore by the help of his fellowes vpon the walles, he climbed vp, otherwise hee had not been able for the griefe of his woundes. The

people

people then gaue a shout, for ioy of the victory of the worthy priest *Eleasar*, that had slaine the Romanes, and broken their ram, wherein they put their confidence, and brought part of it into the towne, and fastened it with an yron chaine, that the Romanes coulde not pull it backe againe to the, nor haue the vse of it afterward. Wherfore diuers of the best citizens of *Iorpata* armed themselues that day, being stirred with a great corage that they had seen in *Eleasar*, and went downe, hewed the beame into peeces, brought the poyses with the Ringes, and two maules with them into the Towne: and the same day died *Eleasar* with great renowne, as one that hadde fought for the sanctuary of the Lord, and for his people and countrey of Israel, like a faithfull seruaunt and Souldiour of the Lorde: whom all the people mourned for, burying him in the Towne, honouring him for his death, worthinesse, and faithfulnesse, appointing him a worthy memorie also, for that he had waged battaile with the ennemies of the Lord. The young men of the Iewes seeing this, and specially two of them, the one called *Netra*, the other *Polipus*, men of wisedome and vnderstanding, and there-

with

with expert in the wars, being moued with zeale of the God of Israel, opened the gates and issued against the Romanes, skirmished with them, and slew many of them. But at length they were slaine themselues in the skirmish for the sanctuarie of their God, for Israel and their countrey. When *Ioseph* saw the warres to encrease more and more, hee issued out, and made a great slaughter in the Romanes tentes, burnt the mount and Engins of warre that the Romanes had left, by which meanes the warres waxed yet hotter, insomuch that *Ioseph* repulsed the Romans. For when they saw the Iewes so desperately giue their liues for their God and land, they would not abide their force. *Vaspasian* seeing his men shrinke, he stoode by, and encouraged them, exhorting them with faire wordes and promises, as well golde and siluer, as meate and drinke wherewith the Romanes allured, fought with *Ioseph* that day vnto the Sunne setting, and as the battaile waxed hot, the Iewes wounded *Vaspasian* with an arrow in his right leg, which sore dismayed the Romans when they sawe the blood runne downe his leg: and that day was a sore fight betweene the Iewes and the Romans.

Titus

Titus seeing his father wounded, sore abashed, ran to him to helpe him, to whom his father said: How is it my sonne, that thou art thus astonied? take heart to thee, & with a courage reuenge thy father of these Iewes that haue nowe the better hand of vs. So both *Titus* & *Vaspasian* with all their whole hoast, fought that day a sore fight, and many were slaine of both parts, yea, very few were left on *Iosephs* part, with whome he returned into the towne.

The next day, the Romans raised a new mount, in steed of that that *Ioseph* had burnt, and planted another iron ram thereupon betweene two posts accordingly, for *Vaspasian* had brought foure of this sort with him from Rome, but other battering peeces vppon wheeles had he with him thirtie, what more, what lesse, the bigger sort were 30. cubites long, the lesser tenne. He brought also 7. engines to hurle great & weightie stones withall, which hee had placed about the walles. The Romans therefore renewed the wars and assaults against the towne as they were wont before. But the towne was now desolate and naked of the stoutest warlike men, for they were all slaine in the fights. Albeit *Ioseph* remained and a fewe with him, who

went euerie one, & the women also to defend the wals, for there was almost no men left for the war. Then the Romans flung with the engins that stood on ỹ mount, stones into the towne on euerie side. It chanced that a great stone hit a womã with child with such a violence, that it passed through her body, & carried the child with it, by the space of halfe a mile. They cast vp and raised yet other mounts also, frõ whence they flinged stones, & another like chance hapned. A stone came and hit one of *Iosephs* men of warre, a valliant man, in such sort, that it diuided his head from his body, & made it flie a large mile of.

At the same time, one of the Romane souldiers deuised with himselfe, how to stroke *Ioseph* with a venomed arrow, and gat him vnder a wall where *Ioseph* was, to accomplish his purpose, but *Ioseph* espied him, and cried vnto him, Hold thy hand thou wicked fellow, and do not kil me. With that the fellow start somewhat aside, being afraide at *Iosephs* voice: and sodainely the Iewes out of the towne poured hot Oyle vpon him from the wall, and his skin was scalded off, and he ran away naked, howling, and yelling to the Romans campe where he died.

Vaspasian and his sonne *Titus* were fully

determined

determined to continue the assault, vntil the xlvii. day: notwithstanding the wals were so high, that they could not win the towne. Yet at length the men were so spent within the towne, that they that remained aliue so withered with toyling, that they were not able any longer to furnishe their watch vpon the wals. This vpon a certaine night *Vaspasian* and *Titus* vnderstanding, skaled the walles at a quarter where watchmen were lacking, and after them many other of the Romane souldiers followed, which went down on the inside, & brake open the great gate of the towne, wherat entred the whole army of the Romans. And being within the town, sounded their trumpets, & shouted vnto battaile. The Iews with the alarum, tumult, and hurly burly of the Romans, awaked out of their sleep, and were sore afraide. Notwithstanding euerie man tooke him to his weapon, & drew to the market place as fast as they might. They had made the market place of the towne so large of purpose, & if any busines shoulde happen, there might come together the whole citie if they would. and as they looked about them, they sawe the Romane armie entring into the Towne by the way that came from the great gate.

Then fought they with the Romans, and died euē in the market place where they stood, exhorting one another, and saying, Let vs die here fighting, and neuer suffer our selues to be taken aliue. But *Ioseph* and 40. men with him, worthie men al, fled out of the town into a wood, where they found a certaine caue, and hid themselues therein. All the rest of the citizens were slaine in that conflict, for they would not yeeld, nor commit themselues to the Romans, they trusted them so little. For on a time a certain Iew besought a Romane souldiour to saue his life, and the Romane sware vnto him, saying, God deale thus and thus with me, if I slay thee, therefore yeeld & come hither to me. The Iew required him to giue his right hād that he might trust him, and the Romane reached him his left hand. The Iew being dismaied in that great feare, markt not that it was his left hand: But when the Romane had once hold of him, hee kept him fast with that hand, and with his right tooke his sword, & slew the Iew that then was naked, hauing cast away his weapon, vpon trust of the Romane. When the Iewes saw how the Romane regarded not his oath, but slew the Iew, that vpon trust of his promise & the oath had yeelded himselfe

vnto

vnto him they determined to die al together, & neuer to trust the Romans. Whereupon they resolued with themselues, vtterly to die for the holynes of the Lord God of Israel: but in so doing, they slew much people of the Romanes, & far moe then they had done in any other battaile: yet at the length the citie was take. When *Vaspasian* had knowledge where *Ioseph* was become, and of his company, hee sent *Nicanor*, *Pilerinus*, and *Gallicanus* with him to *Ioseph*, to wil him to come forth, and he should haue his life and not bee slaine, vpon that *Ioseph* debated the matter with them that were with him in the Den, requiring their aduise. For my part (saith he) and ye will follow my counsaile, I thinke best we go vnto them, but vpon this condition, that they will make vs a formall assurance of our liues, effectually as we shall require them, which done I doubt not but *Vaspasian* when we come vnto him, will extend his fauour towards vs.

When these me perceiued *Ioseph* to be enclined to yeeld vnto the Romans, they saide vnto him, Wee marualle at thee (O prince *Ioseph*) at thee we say, that wast chosen out of thousands of people, and promoted vnto the priesthood, & kingdome, to sanctifie and hal-

low the Lorde God of Israel, wast also appointed graund captain of so huge an hoast, & hast seene with thine eies, the shameful reproch of thy people, with the displeasures & damages of thy sheep, that thou hast yet any desire to liue in this dishonour. What seest thou that thou wouldest desire to liue for? shouldest thou not rather desire death thē life? Peraduenture thou perswadest thy self, that they call thee to saue thy life, or for thy commodity: but without doubt, this were a vaine perswasion. For they cal thee for none other intent, then to take thee aliue, and to bragge how they haue taken *Ioseph*, that was consecrated and addict to the warres, and make it an argument that their power prospereth. Now therefore (our deare brother and our Prince) consider that this they wil do: yea if they saue thy life. But put the case they put thee to death: were it not better for thee to die of thine own sword, then of theirs: yea if it were for nothing but this, it is better for thee to die then liue: lest thou shouldst heare their reproches, their vpbraydings, and their quarrellings. And if they preserue thee aliue, neuer thinke they do it for thy good, but rather for thine ignominie and shame, which is far greeuouser then death it selfe. Wherfore

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our deere brother & our prince, what comes in thy mind, that thou purposest to liue after that thou hast lost thy people & thy brethren & to what purpose serueth thy life after they be gone? Marke & consider diligently what Moses (of worthy memorie) our master did, how he spake before God touching the people of Israel. O pardon their sinnes (saieth hee) or else blot mee quite out of thy booke which thou hast written: how he would not liue after the destruction of his people, although the Almightie said vnto him, Let me alone, that I may weake mine anger vpon them, & consume them. Why dost thou not call to thy remembrance *Aaron* his brother, that went betwixt life & death, in withstanding the angel that plagued the people, & offered himselfe to die for his people, that the plague might cease from Israel? Where is K. *Saul*, and his son *Iehonathan* that fought for the people of God, and died in the field? could not *Saul* haue saued his life & his sons both, if he had bin so disposed? But he when he saw Israel haue the ouerthrow in the battel, had no desire to liue any longer, but chose rather death than life, and would not be seperated from his brethren neither in life nor death, aswel he as *Iehonathan* his son, those

dearely beloued and most amiable men (as the scripture termeth them.) Why doest thou not remember (our deare Prince) the righteousnesse of *Dauid*, the annointed of the Lord, who seeing a most grieuous pestilence to rage vpon the people of Israel, said, Let thy hand (O Lord) I beseech thee be turned vpon me and my fathers house. For I am he that haue sinned, I haue transgressed: as for these thy sheepe what haue they doone? what haue they offended? Where is the holy lawe smoothered and stifled in thy heart? Art not thou an annointed priest, that hast declared and taught vs the holy law, whereby wee might learne how to loue our Lorde God with all our heart, and with all our soule and with all our strength? If it bee so that the seruice of God consistes not in this, that wee should loue him whom hee loueth, and die for his couenant and sanctuarie, together with his seruantes that be slaine for the vnitie of the name of the Lorde: wherein standeth it then? Hast not thou oft-times taught and prooued vnto vs, how that euery man that dieth in the warres for the Lorde, his sanctuarie, his people, and his lawe, hee is to be counted in the Lords lot, and made worthy to go vnto the great light, and shall

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not see euerlasting darkenesse? Art not thou that Ioseph the priest, that hast cried so often in battell, I am Ioseph the priest, consecrated to battell, that haue vowed my life for the people of the Lord, his sanctuarie, and his land? But now when thou hast yeelded thy selfe vnto them, and they order thee despitefully, what wilt thou say vnto them, or what amends canst thou haue at their hands? I put the case, they cast in thy teeth, and say thy words be lies: but how shalt thou auoid the reproch? Arte not thou hee that saiedst, men should fight for the people of God, vntil they die in conflict, and in so doing, their death should be a ransome for their sinnes: and that they were sure to goe to that great light, that is the light of life. Which if it be true according as thou hast saide, why then wilt thou shunne death, and not followe thy people that are gone before thee to that same light? Euer hitherto thou hast had the vpper hand where soeuer thou camst, insomuch that they that heard of thee, trembled for feare: & now wilt thou yeeld thy life into captiuitie to the Romanes as a vile slaue? shall not this thy dishonor redound also vnto the people of God? Thou art a prince, a king and a priest, wilt thou be bound in chaines? Euery man

shall

shal say, This is he that hath giuen his soul-diers, & the rest of his people to die, but hath saued himselfe, & his own life. So when they had made an end of talke, eche man drew out his sword, & came to him in the midst of the caue, saying, Heerest thou, thou Ioseph our prince, if thou wilt be ruled by vs: first wee shal slay thee as a lord and a great prince, & thou shalt chuse what death thou wilt die on, that thou maiest die honorably. But if thou refuse to die honestly, assure thy selfe of this, that we wil euery man set vpon thee and slay thee. *Ioseph* answered, Indeede I know my brethren, that your words are iust and true. For who is so madde to desire to liue in this burly burly? and would God that he would call my soule vnto him, and receiue it vnto him also. For I am not ignorant that it were more expedient for mee to die than to liue, for the great troubles that haue passed through my braines. But hee knoweth the secrets of mens hearts, and is he that giueth life vnto men. It is God that closeth soules within the bodies, and letteth them out againe, because hee is the liuing God, in whose handes remaine the soules and spirites of all liuing creatures. Hee hath left with vs the spirite of life, and closed it vp

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within our bodies: What is hee that will open that he hath shut: How shall we loose that he would haue bound and knit fast within vs: Doe ye not al know, how the life is a thing that he hath left vs to keepe, and that we are his seruantes: If then we cast away life before that God take it, shal he not worthily be displeased with vs, so that we shall not finde life in the place of the liuing with *Abraham* our father, of famous memorie, and with those iust and godly men our forefathers: Doe you not know, that they went not vnto God before they were called, and whē they were called, they came: and so dealt God with all the holy and godly men. To *Moses* our maister, of worthy memorie, the elect of God, ye know that the Lord God of Israel said, Get thee vpon this mountaine Abiram: and so he did. But hee would not haue done it of himselfe, hadde not God called him. Whereby ye may see, it is not lawfull for a man to surrender his life vnto God, except hee require it againe. Take example (I pray you) of Iob, what time hee curst the day that hee was borne in. Might hee not either haue hanged himselfe, or haue runne vpon a knife, or at the least haue followed his wiues counsaile to

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curse God and dye: Notwithstanding hee above patiently in most extreame paine, wayting till God demaunded again his life, and then restore it vnto his Lord God, and would not restore it vndemaunded, but tarried till his appointed end came. King *Dauid* also of famous memorie said, *Leade thou my life out of this pinfold and prison.* For hee knew that the life was inclosed in the bodie, and ỳ none might let it forth but god. I wote well that death is a great cõmoditie, so that the soule may returne in his due time, vnto God that gaue it vs. I know it also, that he that dieth in the warres of the Lord, he shall come to the great light. But I knowe not what can appease Gods wrath, towards the soule of that man that killeth himselfe, and maketh haste to restore his soule before his time, and without the Lords calling. Wherfore my friendes and my brethren, I would ye should knowe it, I am no more coward then you, and I doe not disagree with you, because I am of a faint heart for feare of these present calamities: but that I knowe I should commit a heinous offence against the Lord, if I should kill my selfe. And how say yee (you Princes) that sticke vnto your God, to you I speake, tell mee who shall

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make intercession vnto God for vs, if wee should commit this sin, and eche kil other: Woulde not a man iudge him a slaue, a foole, a froward person, a rebell, and a desperate man, that should be forced with any misery, to be so mad that because all thinges fall not out as he would wish, would therefore hang or desperately murder himselfe, with his owne handes? Such ye knowe the law thus punisheth, Their right hand is cut off, wherewith they forced themselues to die, then, they are left vnburied, as men that haue destroied their owne soules: by what reason then shal we kil our selues? I would wish that we might be slain of our enemies, rather then we should so shamefully murder our selues, whereby euer after we shoulde be taken for manslayers.

If any man slay himself, as did *Saul* who ye commended, without doubt he committeth a heynous crime, and such a one as no satisfactiō can be made for. Besides that, he shal be reckoned faint hearted, & as one that despaireth of his recouerie. Wherfore our forefathers haue taught vs: *A man ought not to despaire of his safegard and deliuerance, which commeth of God, no not when the knife is put to his throat to cut it.* For K. Hezekia

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of famous memorie, when hee heard these words of *Esaias*, that worthy Prophet: *Make thy will, and set thy things in stay, for thou shalt die, and not escape*: Neuertheleſſe hee fainted not, nor ceaſed to pray vnto god: For the prolonging of his life in this world, that hee might amend his life, and send a better ſoule vnto God. Then the Lord God of Iſrael, ſeeing his vnwearied and ſtrong hope, with his repentance, ſuffered him to liue fifteene yeares yet longer. But as for *Saul*, he was not appointed king ouer Iſrael after the Lords mind, but alonely by the peoples, that craued vpon *Samuel*, *Giue vs a king to raigne ouer vs*. Whereupon afterward God departed from *Saul*, for he was not obedient to Gods will, but went about by force to eſtabliſh his kingdome. The Lord then ſeeing the wickednesſe of his heart, gaue him ouer, and choſe him another to be king ouer his people, annointing *Dauid* his ſeruaunt, whiles *Saul* was yet liuing. Which *Saul* perceiuing, perſecuted *Dauid*, and laboured with al his endeuour to deſtroy him, becauſe he knew God was with him, and proſpered all that he did: whereas contrary, all went backward with him. For theſe cauſes, I ſay, he choſe rather to die then liue, and would

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not liue after the people of Israel were ouerthrowne in the mountaines of *Gilboa*. And in mine opinion, he slue himselfe for nothing, but that he was a faint hearted coward, and vtterly dispaired of his safegard. For although hee saide, *Lest these vncircumcised come and run me through*: Yet if hee had been of a valiaunt courage, hee would haue standed to his defence vnto the death: peraduenture God would haue deliuered him. But he contrary, all in despaire procured himselfe and his some a shamefull death.

But ye shall consider this, hee was an vnmercifull king, and therefore did God ridde him out of the worlde. For as hee did not spare his owne life nor his sons: so did he not spare others. And whereas ye alledge *Aaron* vnto me, I would know of you, why he did put himselfe betweene the liuing and the dead. Was it not because hee woulde turne away the plague from Israel? If he hadde knowne that he himselfe shoulde haue been striken therewith, doubtlesse, hee woulde not haue striuen against the striker. But trusting in the holinesse of his righteousnesse, he stoode before the angel to deliuer Israel from that miserie. I am not to bee compared with *Aaron*, albeit I am one of his

children, and neuer yet in all my life did I thinke to venture my life in the wars of the Lord. And now I am determined to kil my selfe, lest I should sinne against God, and spoile my soule of hope of saluation. I know it wel, it were more expedient for me to bee slaine of mine enemies, then that I shoulde slay my selfe. And if yee say the worde, let vs go forth and sodainely set vppon our enemies, to kill, or be killed in the battaile of the Lord, and so shal we do well: peraduenture God will giue them into our hands. *For God is able to saue as well by a small armie, as by a great.* Then if you see me to be afraide of mine enemies sword, ye shall thereby knowe mee to be a dastard, and one that fawneth vppon his enemies, and hunteth for their fauour. But ye shall see me go afore you, as a valiant man should, nor once turne my face from death. What did ye euer see in me, that ye shoulde iudge me fearefull? Did ye euer know me to refuse a fight? In the towne of Iorpata I haue euer kept my quarter and warde, and euery day haue I fought with mine enemies, whom I haue not spared, but impaired, and that not a litle, whiles I defended that little citie 48. daies against them. For I thought with my

selfe, peraduenture I may driue away the enemies of the Lord out of our land, and put them by Ierusalem, that they go not thither. And so haue I foughten with them, til al my valiantest souldiers be spent, and none left but you: I coulde no longer withstand their force, yet I would not yeeld my selfe as a prisoner vnto them, therefore I fled hither with you into this caue. Nowe therefore brethren, ye shall vnderstand, that death is commodious and good indeede, which commeth in his time: But it is neither good nor godly, for a man to kill himselfe and his brother, to go afterward for that deede into hel and perdition. And what other thing can more cleerely set forth a mans man-hood and haute mind, with his hope in God, then for a man to suffer patience, whatsoeuer chanceth vnto him, vntil his ende come? Behold the lions and other beasts, how they are wont to withstand their aduersaries that lie in waite for them, to the intent they may saue their liues: whose armour is their teeth and clawes, wherewith neuertheless they hurt not themselues, but vse them against other that assault them, til they either ouercome, or be ouercome. We, although wee haue no war-like weapons, yet hath

nature armed vs as wel as them: for albeit we be not of such strength as they, yet haue we such armour, that wee may defend our selues therwith, both from man & beast. But how can we breake the band of loue one to another that proceedeth from God, which hath chosen vs to his people & inheritance, to sanctifie him? How then may we be enemies together, & one kil another? If that be true, as ye cannot deme it, that although wee be many thousands, yet we are counted as one soule, and members of one body: then how can anie man euer find in his heart to strike his owne eies or feete, or any other of his members to destroy it, except he be mad, and besides himselfe? Moreouer deare brethren and friends, consider to what end the maister of a ship doth abide the tempest of the seas, and striueth day and night with the floods thereof? Doth he it not to saue the ship, and his life from death? If so it be, he wold willingly for the nonce put himselfe in ieopardy of tempest, or run vpon rocks, would not the merchant men say, See yonder desperate fellow that destroyeth himselfe, his ship, with ỹ Merchants, and their riches? Suppose an earthly king should giue his officers to keepe certaine precious Iewels: were it not conuenient

uement that they should keepe them til such time as he should call for them againe: If they should at their pleasure cast them away before the king call for them, shall they not moue him to anger: And if a man come into the presence of the King uncalled will not the king check him, and say vnto him, What dost thou heere before I call thee: So now, al the soules of Israel are the Lords, who hath bestowed them vnto men according to his mercie & good pleasure, who also wil receiue them vnto him, again when it pleaseth him: & when his time is come, euery soule shall depart vnto his place of rest. Therefore if a man will with his owne hands, let forth his soule out of his closure before his time, God wil not receiue it, neither shall it finde any rest, but be destroyed. And why: Because it is expulsed, & thrust out of his place before his time, and before God doe call it: wherefore it shall wander inconstantly for euer. Why then (my deere brethren and friendes) doe you aduise vs to kill one another, & to expell and banish our soules from vs, they not called for: How cã we put away this opprobrie. How can we make amendes for this sin: Who shal pray and make intercession for vs: And with this *Ioseph* burst out

on weeping aboundantly, that they laught him to scorne.

Then *Ioseph* held vp his hands to heauen, saying: Thou Lord almightie art our father, thou hast shapened vs, and by thy great mercie taken vs out of the clay: thou art he that leadest vs in thy fauth, and the multitude of thy mercies and benignitie towardes vs hath not ceased. And although our sinnes haue seperated vs from thee, yet neuertheless, we are thy handi-worke euery one of vs, and of long haue we beene called thy people. Thou art Lord ouer al creatures and soules. Thou dost what thou wilt, and none dare say to thee, why dost thou so? Thou art our Father, we are clay, thou hast giuen vs our shape and fashion. Therefore if it please thee to take our soules, take them by the hands of thine angels, that we commit none euil against them. And if these my fellowes that be present with me wil not be partakers of my prayer: behold my life alone, for the which I beseech thy benigne clemencie, if it please thee to take it, for thou gauest it me, therefore doe with it whatsoeuer shall seeme good vnto thee, it is in thine hands, thou lendest it me, and hast preserued it within me. I will not destroy it my selfe, or let it out of

prison

prison, before thou demand it. For thou knowest, that As man cannot liue without thy decree and appointment, so likewise he cannot die without the same. Unto thee therefore do I lift mine eies, thou that dwellest in heauen, to deale mercifully with thy seruants, & with me, to turne our hearts that we cõsent not vnto this, to murther our selues: if thou know any amongst them, that intend so wicked an act, I beseech thee, O Lord my god, let me find fauor in thine eies, giue them an hart to heare wholesome counsaile, that I may deliuer my selfe and mine own life, which I cõmend into thine hands, that thou wouldst receiue it vnto thee, for in thy hand is the life of euery liuing creature.

Thus when *Ioseph* had finished his prayer, he turned him vnto his fellowes, & saluted them. Then said they. Thinkest thou therefore to moone our mindes, because thou hast prayed vnto God for thy selfe and for vs? Did not wee tell thee ere while, like as we tel thee now, that we are determined to die by one meanes or other: wherfore say thy mind, & tel vs what kind of death thou wilt end thy life, for wee haue euer knowne thee a iust man and a worthie prince, therefore art thou worthy to die first. *Ioseph* perceiuing that his

fellowes were vtterly determined to die, and would giue no eare to his perſwaſions, for he could by no reaſons draw them to his opinion, he went ſubtilly to worke with them, on this wiſe: Seeing it will be none otherwiſe brethren (quoth hee) I will ſhewe you my deuice. Ye are determined to die yee ſay, and that vpon your owne ſwords, therefore there is no better way, then to doe it by lot, in this wiſe. Let vs caſt lots amongſt our ſelues, that we may be ioyned together by couples, then wil we caſt lots which couple ſhal die firſt. After, they two ſhall caſt lots betweene them, whether ſhal kil his fellow, he that remaineth, ſhal chuſe him one of the ſecond couple to kil him. Likewiſe the ſecond couple ſhall caſt lots betweene themſelues, who ſhal die firſt, & he that is left, ſhal chuſe him one of the third couple, whom he hath a fancy to be killed of. Then they ſhal trie by lot who ſhal die firſt, who being ſlaine, the other may chuſe himſelfe on of the fourth couple to kil him: and ſo euen till all be ſlaine, that we ſee not the captiuitie of our people. The laſt couple that remaine, ſhal do thus: run one vppon the others ſword, or elſe let them caſt lots betweene themſelues, and vpon whom it falleth, let him die firſt. But foraſmuch

asmuch as we are forty and one, so that wee cannot bee iustly ioyned in couples: let vs cast lots first of all, and see which of vs shall first be slaine, and when he is once out of the way, then let vs diuide the couples. He that is to be slain first, let him chuse out one of ỹ first couple to be slain of, & when he is dead, the first couple shall cast lots, and doe as I haue deuised. Then euery man liked his deuise (which was Gods doing, who heard Iosephs praier) & said al with one mouth, We will doe as thou hast deuised, and to thee it appertaineth to diuide the men, & to cast the lots. Ioseph answered, But let vs sweare by the name of the Lord, that this deuise shal stand, be ratified and performed. Whereunto they accorded, and sware all by the name of the Lord, that they would haue that deuise to be ratified and kept, which Ioseph had innented by casting of lots. Then Ioseph began to make lots, who should be the odde man, and it lighted vppon *Iehoiada*, the sonne of *Eliakim* a Galilean, which was a valiant man, and chiefest in euerie counsell next to Ioseph, and the principall perswader of this wicked fact to kill themselues. After that, did hee craftily diuide them into couples, so that the lotte of his owne couple came

forth last of all, who looked to be saued, and trusted in God, beleeuing that he would deliuer him from this abhominable deede.

Then Iehoiada chose him one of the first couple, who slew him. That doone, the first couple cast lots between them, so the one killed his fellow, & chose him one of the second couple to kill him. Then they of the second couple, cast lots betweene themselues in the presence of Ioseph, and the one killed the other, then he that remained, chose him one of the third couple to slay him. And in this maner did they al, til they were al slaine, & none left aliue but Ioseph and his fellow, who saide vnto Ioseph, Go to, let vs cast lottes, that we may go to our brethren.

Ioseph answered, We wil do so, if thou be so disposed: but first heare mee I pray thee speake a few things in thine eares. Tell me, haue not these sinners rebelled against God, in this murthering of themselues so shamefully? neither could I by any meanes dissuade them, nor hale them from this opinion. Wherefore should we two sinne against God so grieuously, and against our owne soules? if the lot should so fall that I shoulde kil thee, I should be counted a manslayer, & that worthily: and it may so chance I shal escape

escape after thee, & saue my life: but if the lot shuld so fall, that thou shouldst slay me, thou shouldst be taken also for a murderer, & peraduenture thou shouldst not escape after me, yea, although thou thinkest yes. But assure thy selfe of this, we loose our hope in God, in asmuch as we sin against our soules. For al these men that thou seest here dead, lo they haue sinned against their owne soules, dying without discipline and al good order. If thou wilt say, How shall we do for our othe that we haue sworne? Dost thou not know, that he that breaketh a wicked othe, doth nothing wickedly himselfe? For a man is not constrained to performe an oath vnto God, but to the keeping of his lawes: and hereupon it is that *Dauid* saith, *I haue sworn and wil performe*. For neither vow nor oth that is made against the commandements of God, can be ratified before God. And that more is, before we sware, our fathers sware first a great while agoe at the mount of Sinai, that they and their children would keepe the law of the Lord. *Moses* also made a couenant with them vpon the same, and not only with them that thē were there, but also with vs. How then dare we be so bold to sweare, to breake the law of God, and become man-

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quellers: seeing it is one of the tenne commaundements expressly, *Thou shalt not kill.* Wherefore, my brother, thou shalt vnderstand, that we we neede not be solicitous nor careful for the othe that we haue made, but rather to breake it, for God will neuer be displeased with vs for that. For I being afraid of these wicked persons, that lie now heere dead, inuented this subtile meanes and way to sweare, that I might saue my life. Thou therefore my brother, if thou wilt be ruled by mine aduise, thou shalt saue thy life & mine, and I will cast no lots, nor performe the oth that we made: *Which is not good in the law.* If thou wilt not, I wil withstand thee, and fight with thee, to kill thee and scape my selfe. And with this *Ioseph* leapt backe, and drewe out his swoorde, standing ouer-against him at his defence, to see what his fellow would answer. His companion hearing this, stirred neither hand nor foote against him, but said, Loe, I am content, do what thou thinkest good, because thou art a man of God. And blessed be ỹ Lord God of Israel, that hath not withdrawn his mercy frõ mee, but made mee to be in thy lot, whereby my soule is saued from going to hel: thy lot is a iust lot: For the Lorde will not leaue the

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scourge of sinners, vpō the lot of the iust. Such els besides this spake *Iosephs* companion vnto him, for he was sore afraid of him, least he should haue killed him, if they had encountred togither: for *Ioseph* was the better man of his handes, and therefore *Ioseph* chose him into his lot, that hee might be able to make his partie good with him. In this point *Ioseph* plaied the wise mans part, for hee escaped by this meanes, both from the hands of those wicked fooles, and also from his fellow. Therfore *Ioseph* called out of the Caue to captain *Nicanor*, and said to him in this wise: Wilt thou promise mee, that neither thou, nor any of thy men that be heere with thee, or in the Romans camp, shall kill vs, before thou hast brought vs vnto *Vaspasian*: and let him doe with vs as he thinketh good. *Nicanor* answered So & so deale god with me, if I fulfill not thy request, if so be it ỹ wilt come forth vnto me togither with the men ỹ thou hast with thee. *Ioseph* answered him, I wil come forth to thee, & so many mo of vs as be aliue: for so is it come to passe, that some of vs be dead here in ỹ caue, wherfore how can they come forth? Thē said *Nicanor*, neuer thinke (friend *Ioseph*) that I am come to deceiue thee, come forth and trust

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in thy Lord God, for thou needest not to feare. *Ioseph* said. Sweare vnto mee this, by the God of Israel, although he be vnknown vnto thee. *Nicanor* answered, I sweare vnto thee by that God ẏ made the world by his wisedome, that thou needest not to feare me, but boldly maist come forth vnto me. So *Nicanor* made a couenant with *Ioseph* & his fellow, confirming and ratifying it in writing, after the maner of the Romanes, and reaching it into the caue vpon a speare, holding the point of the speare in his own hand, *Ioseph*, tooke the writing, read it, and beleeued *Nicanor*: then came he forth to *Nicanor*, and his fellowe with him. When *Nicanor* sitting vpon his seate of estate that was made him there in the wood nigh to ẏ caue, saw *Ioseph* come towardes him, he rose vp, & embracing him, kissed him, set him on his right hand, & wept with him aboundantly, he honoured his fellow also, placing him between *Polirinus* and *Gallicanus*, whom he had that present with him. Then *Nicanor* asked him for the rest of the men that were with him, willing that they should come forth, and he would honour them also, and do them no harme. *Ioseph* declared the whole matter vnto him, what was become of them. *Nicanor*

nor hearing of the pertinatious stubbernesse of the Iewes heartes, and their wicked intentes, was wonderfully mooued. So then he rose and went from thence, with *Ioseph* and his companion vnto *Vaspasian*. When the Romane armie sawe *Ioseph*, they were greatly astonied, and gaue a mightie shout. Some reioyced that *Ioseph* was taken, saying, This is good luck, that our eies shall see our long expected desire. Other lamented and let teares fall from their eies with pensiue heartes, saying, Is not this that worthy man who made all the Romanes hoast to quake for feare, and whose fame and renown was knowne throughout all landes? Howe is it come to passe that so mightie a man is taken in his owne countrey, and amongst his owne people? If this chaunceth vnto such a man, to bee taken in his owne land in the midst of his families and friends: how shall we escape in a straunge land? Certaine euil disposed persons of ỳ Romane souldiours, went to *Vaspasian*, and said, Sir, you shall doe well to commaund this man to be slaine without mercy, that hath been the destruction of so many of the people of the Romanes. This is the selfe same that shot the arrowe, and strooke you in the legge, put him to death,

death, and then shal ye be sure he shall neuer moue war more amongst you. If ye do not, ye shall see him one day againe raise an armie against vs, and destroy vs. But *Ioseph* found friendship at *Titus Vaspasians* sonnes handes, which came of the Lord.

Therefore when hee heard those wicked mens wordes, that desired *Vaspasian* to put *Ioseph* to death, he improoued their aduice, and partly in mockage hee taunted them, saying, Will you tell my father what hee hath to doe? will you giue him so wicked counsell to slay that man that yeeldeth himselfe to vs, vpon the trust of our league and band of friendship, which you now go about to breake and frustrate? Did not captaine *Nicanor* in my fathers name and *Cæsars*, with all the Romanes hoast, make a couenaunt with him? Take heede what you say. Is it not treason that you go about to breake the Cesareall fidelitie? Moreouer, who can tell whether it may so happen, that some of vs be taken by the Iewes, like as *Ioseph* is prisoner at this present with vs? When *Vaspasian* heard his sonnes wordes, it pleased him, and hee spared *Ioseph*, not suffering him to be slaine: but committed him to a certaine captaine of his, and carried him about

bout with him through the cities, together with king *Agrippa*. After this, *Vaſpaſian* remooued his campe to *Thalmida*, which also is called *Acho*, and from thence he went to *Ceſarea*, a great citie.

When they of the citie ſawe *Ioſeph*, they cried vnto *Vaſpaſian*, kill him, kil him, or els he will one day be an occaſion to ſtirre great warres againſt thee. But *Vaſpaſian* gaue no eare to them. Whiles he was at *Ceſarea*, tidinges came to him, that the Citizens of *Papho* inuaded and ſpoiles the Iſles that were ſubiect vnder his dominions with a Nauie. *Vaſpaſian* hearing therof, commanded to lay waite for them, that they might be met withall. So there was an ambuſhe laid without the town, and it came to paſſe, that when the Pyrates were gone out a roauing, *Vaſpaſian* entred the towne, and tooke it without great reſiſtance, becauſe their ſouldiours were abſent. When the Rouers therefore returned with their nauie, and ſaw the Romanes in the Citie, they laboured to arriue and ſet a land: but ſodainly a huge tempeſt and a mightie ſtorme, droue all their ſhips againſt the rocks that were in the Sea ſhore, (for there was no hauen for ſhippes, and there they were loſt many of them: and

such

such as swam to land, the Romanes slew. They þ were drowned in the Sea, and slain by the Romanes, were in number 4. thousand, good men of warre: besides them, were slaine in the towne 40000 all Iewes.

This done, *Vaspasian* set forth *Valericus* and *Taribus*, two Romane captaines, with his son *Titus*, who went, besieged, and wan the townes of defence that were in *Galilee*. And thus did *Titus* vse them. They that yeelded vnto him, he saued their liues: and whosoeuer withstood him, he slewe. Moreouer, al the cities that belonged to *Agrippas* in *Galilee*, he restored them vnto him again, only *Tiarua* except, which he vtterly raced, and slew all the mankinde, especially such as were apt to the warres, sold also their wiues and children. And this was the only citie in all Galilee, that *Titus* shewed such a rigour and extremitie vnto.

Vaspasian departing thence, took his iourney to *Gamala*, which is a citie vpon the top of a mountaine. The name thereof is called *Gamala*, of an Hebrew word *Gamal*, that signifieth to quite or to doe a good turne, because it is the best citie that belongeth to *Agrippas*, and the inhabitantes thereof were all very rich. The citie also called *Seleucia*

was

was not farre distant from it, a countrey replenished with good townes, gardēs, brooks, and al kind of fruitful trees, *Agrippas* besought *Vaspasian* that he would not destroy this citie, let me go first (saith he,) and offer them peace, peraduenture they will take it, that they may saue their liues from destruction. *Vaspasian* was entreated, saying vnto him, Go and do as thou wilt, for thine honors sake I wil do so much for thee. So *Agrippas* went to them, and spake friendly and peaceably vnto them, and they receiued him in like maner, but they meant deceit, saying: Thou art our Lord and King: to whome therefore both al that is of any price, or to be desired in all Israel belong but vnto thee: therefore come neere vnto vs, and debate the matter with thy seruants. *Agrippas* crediting these words, came hard to the citie, and as hee listened to them that talked with him, one cast a great stone from the wall, which lighted iust betweene his shoulders, with such a violence, that it stroke him prostrate to the ground, and brake his backe, with one of his armes also. But his seruants stept to him, tooke him vp, and carried him to *Vaspasian*, who seeing him so sore hurt, sware he would neuer go from thence,

till he had taken the cittie, and ordered them in like maner as he did *Tiarua*, to leaue neuer a man therein. The Romane Philitians did bestow such diligence about *Agrippas*, that they cured him. *Vaspasian* in his rage against the *Seleucians*, because they had wounded their king, besieged and assaulted them. The Iewes within the towne encouraged one another, saying, Let vs sticke to it now, and play the men, for we haue none other hope to saue our liues, seeing we haue thus ordered the king. Certaine stout men of them therefore issued, and encountring with the Romanes, made a great slaughter amongst them. After that, the Romanes addressed their Engins, planted their iron rams that they brought with them against the walles, and by that time night came, battered a great part thereof downe to the earth, that *Vaspasian* and much people with him might enter at their pleasure. But *Vaspasian* gaue commandement to his armie, that they shoulde not enter that night into the Towne, but stand and compasse the walles vntill morrow, that they might see how to win it. Notwithstanding, they would not be ruled by him, but entred. Then the Iewes came vppon them, drewe

the

the streetes with chaines, & closed the wales of the city, intrapping them in such sort, that they coulde goe neither one way nor other. After that, set vppon them, and beate them down euen there, so that they were al slaine, saue tenne men that fled with *Vaspasian*, and a captaine named *Barius*, one of the best men of warre in all the Romane armie, him the Iews pursued and slew. But *Vaspasian* and his fled to the mountaines, that hee might be there in safegard: and from thence he sent to *Titus* his sonne that was in *Syria*, for the Romane armie that hee had sent with him into *Persia* which *Titus* led into *Iurie*.

Shortly after, *Vaspasian* gathered souldiers, & repaired his army, ioined with *Agrippas* company, and returned to *Seleucia*, wan it, and slew euerie man, leauing none aliue: and afterward went to the cities of *Galilee*, and tooke them, seruing them in like sort. After that, he came to the citie called *Nasceta*, which was a walled towne, and of al the Townes of defence throughout all *Galilee*, none left but it. This he besieged, because thither resorted many cutthroates and wicked persons without the feare of God, such as were robbers and rouers of the land of

Iudea. Amongst whom was a certaine man named *Iehochanan*, learned, wise, and prudent, especially to do mischiefe, a witty counsellour, and of such eloquence, that he could perswade cunningly, & dissuade men from that they had purposed. Besides this, hee was a murtherer, ready to shed blood, and to do any mischiefe, a great robber, and one that euer gaped for other mens goods, by which meanes he was become very rich. Wherefore there resorted vnto him all vaine persons, manslayers, rebels, and ruffians like himself, giuing him large rewards, that they might be of his fraternitie, his brethren, and adherents, and he to be their head. *Titus* was sent to this citie by his father, to offer them conditions of peace. Whither when he was come, hee sent his embassadours to the citizens to entreate the peace with them. Whereunto the citizens accorded, and were ready to enter in league with *Titus*. When as this wicked *Iehochanan* perceiued the auncient men of the Towne and the heads woulde receiue peace, he commanded his companions to keepe the walles, to let them from speaking with the Romans, & that they would giue the Romans their answere. So therfore seditious *Iehochanan* made answere to the

embassadours

embassadours of *Titus*, saying, To morrow haue we a solemne feast to the Lord God, tel thy master *Titus* therefore, that he grant vs truce for two daies, and the third day we wil giue him answere. Wherewith *Titus* was content, and deferred the assault for two daies. These things were done vpon Whitsun-euen, which was called ỹ feast of weeks and harueſt. The night afore the third day appointed was come, *Iehochanan* and his complices, gate out of the Towne, and fled toward Ierusalem, ere *Titus* knewe thereof. On the morrow he sent his Embassadours to demand their answere, what they would do. They answered, we desire to enter in a league with you, for we are yours, to do what pleasure your heart desireth, vpon the condition, that none of the Romans hurt either our bodies or goodes. *Titus* vpon this, made peace with them, confirming it by writing sealed, for the better assurance thereof. So they opened the gates, and *Titus* came into the Towne with his whole armie, and the Iewes receiued him with great ioy, honouring him very much. Then *Titus* enquired for *Iehochanan* and his confederates. The Citizens declared vnto him, how he fled by night with all his to-

towards Ierusalem. *Titus* hearing that, sent after to pursue him: yet they found him not, he had made such speed. Notwithstanding, many of the people that went out of the towne with him, that they might escape the danger, both men, women and children, olde and impotent persons, they ouertooke, slew them euery one, & returned with a great spoyle. After this, *Titus* wan al the cities in Galilee, and set rulers in them. Then *Vaspasian* dislodged from thence, and came to the Mount Tabor, which hath snow vpon it continually, the height thereof is thirtie furlongs, and vpon the top is a plaine twentie three furlongs long. Thither sent *Vaspasian* one of his captaines called *Palgorus*, which tooke the Mountaine and the towne that stood thereon. But here I will leaue off the Historie of the other battailes that were fought in other places in the land of Israel and Galilee, and speake no more of them in this booke, for they be almost innumerable, and wee haue made mention of them, in the historie of the Romanes.

Th

The Historie of the siege of Hierusalem.

NOw wil we describe the battells of Ierusalem, and how the cittie was besieged by the Romanes, wherin we wil declare al things truly as our manner is, & faithfully, according to the veritie of that was done. It came to passe therefore as *Iehochanan* the Galilean was fled to Ierusalem, he found there mē meete for his purpose, inurtions persons, wicked men, murderers, deceiuers, bloodshedders, an infinite number. For out of all countries within the land of Juda, there repaired thither all men of warre, to defend the sanctuary of our God, and *Anani* the hie priest receiued all that came. These seeing *Iehochanan* and his valiantnesse, reuolted from *Anani* the high priest, and clane vnto him, deuising with him of all their affaires. So hee conspired with these cut-throates to lay handes vppon the rich men of the Cittie, and to spoile them of their goodes: and this was their manner. When they espied anie notable rich man of the citie, they would after this sort quarrell with him: Arte not

thou bee that hast sent letters to the Romans, and to *Vaspasian*, to betray the cittie vnto them: Thus would they examine him before the people: and when hee would answere, God forbid I should do so, then would they bring in godlesse persons, limbes of the deuill, of their owne companie, to beare false witnes against him, that hee might be condemned to death by the law for a rebel. Thus dealt they with *Antipas* and *Lohia*, both noble men, and of the chiefe of the cittie: and their goods with all their Iewels, the seditious sealed for themselues, they pickt quarrels also to the high priests, thrust them from their chairs, that they could not execute their seruice. Moreouer, they cast lots who should haue the priests office, and who should be no priest. For they held the priesthood and seruice of God, for toyes, gauds, and trifles. So the lot fell vppon one that was called *Pani* the son of *Peniel*, a carterly husbandman, ignorant what belonged to the priests office, so that he was vtterly vnworthie of the priesthood: yet they made him high priest for all that: so light a matter made they of the priesthood. The good and the godly men of Ierusalem seeing the power of these ruffians, and wicked persons beare

such

such swindge, they stacke together & determined to withstand them by force. The people therefore earnestly mooued with anger, set vpon them, and encountred with them in such sort, that the fight was great on both sides: in the streetes, in the market place, in the temple, and in the entrance of the temple, till all the citie was filled full of dead bodies and slaine men. For there was not so much as one streete, but there was some skirmishes in it. The people at length got the vpper hand of the ruffians, for they were eagerly set, and earnestly bent against them. The seditious therefore seeing themselues not able to make their party good with the people, fled euerie man into the temple of the Lord, shut it after them, and there remained. But *Anani* the high Priest, seeing the wicked to be fled to the temple, willed the people to cease their fighting with them in the holy temple of the Lord, lest they should pollute it with the bloud and dead carkases of those wicked persons. The people therefore left off the fight. Then *Anani* beset the temple round about, with 6000. of the best pickedst men of the people, well armed all of them with iacks and sallets, and as well weaponed with euerie man a sword, a target,

and

and a speare or pike, to keep the temple, that they should not come forth. Moreouer, *Anani* cast in his mind, that besides the inuading thē in ỹ temple, which were in no wise seemly, it should also be as great a domage, if the people of the Lord should one riue & stick another in the very temple. For these causes he sent embassadors to *Iehochanan* the Galilean, chiefe captain of the seditious & theeues, offering him peace, but *Iehochanan* refused it. For the seditious had sent for the Edomites to come & aid them. The Edomites had bin euer from their first beginning very valiant mē, & warlike, yet were they subiect to the Iewes. For *Hircanus* K. of Iuda, had conquered them, & caused them to be circumcised, binding such of them as were the best warriers to this seruice, to stand in armes, & keepe watch and ward vpon the walles of Ierusalem day and night, and the rest of them to pay tribute to the Iewes.

Vpon a certaine night came two & twentie thousand of these Edomites, all good men of war, against Ierusalem. When *Anani* the priest, & the people that were with him, heard the noyse of the Edomites army, he went vpon the walles, and demanded of them what they were, from whence they

came,

came, and whither they would? They answered, We are Edomites, and came out of *Edomea*, to visite the Lord God and his temple, and to see in what case his people standeth: for thus we come according to our accustomed maner as euer heretofore. *Anani* answered. You are dissemblers, and not as your wordes doe shew, neither come yee to seeke God and his sanctuary, nor yet to aid his people, but rather to the supporting of *Iehochanan*, graund captaine of theeues. Were it not better for you to assist the sanctuary of God, then these sinfull seditious persons, that couet nothing els then to lay waste the house of God, and to destroy his people? They in the most holy citie of god, doe shed the bloud of iust, godly, and innocent men: through whose wickednesse the Romanes haue the vpper hand vpon vs, because wee haue ciuill warres at home with the seditious, and externall with the Romanes. Yea, the wickednesse of the seditious is growne so farre, that the most part of vs had rather be slaine of the Romanes, then of our brethren the Iewes. If so be it ye comers maintain them, ye shal vnderstand ye offend our Lord God greeuously, to help sinners and murderers, that tread the people

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of God vnder their feete, like as men tread grapes in a winepresse, and make the temple of the Lord a dwelling place of manquellers, and wicked persons. Ye say ye come to seeke the Lord: howe is it then that yee are thus in armes, after the maner of war? Yee shall vnderstand, we shut not the gates of the towne because of you, lest yee should come in, after your accustomed manner: but because of your armour and weapons that you haue with you, which are instrumentes of destruction, a very vnmeete fashion to come and visite the Lord with. You should rather haue come with offeringes, sacrifices, confession and praise. Notwithstanding, if yee will enter into the towne for deuotion sake, ye are welcome: but ye must lay away your weapons, and so enter in peaceably.

The Edomites answered, We marualle not a little at thee which art the high priest, our Lord and mediatour, and at the rest of the priestes of the Lord, with the Elders and Iudges of the people that be present with thee, and your words seem strange in our eares. For wee vnderstand you take vs for your enemies, and thereupon you stop vs of our entrance into the citie, to visite the Lord God after our accustomed manner. In

that

that we be armed as ye obiect vnto vs: doe ye not know that *Vaſpaſian* draweth nigh to come to this holy citie? This we hearing of, was the cauſe that wee tooke our weapons with vs, to come to aide you, and keepe the Towne, as we haue been woont theſe many yeares. But how ſhould yee gather this, that wee come to ſupport the wicked and ſeditious that be with you: when as from the firſt day that euer wee and our fathers were circumciſed, we neuer ſwarued from the law and commandementes of the Lord? Tell vs if there be any commaundement in the lawe, that biddeth a man to ſtrengthen and maintaine the power of the wicked, to the which we are bound to hearken, and to aide theſe? God forbid wee ſhould doe this: for we all, both that be heere, and the other Edomites alſo, be ſeruauntes of the Lord and his people, to maintaine and defend the lawe, the people, and the houſe of the Lord. Whiles they were thus talking togither, there aroſe vp a great cloud, and lightnings were ſeene with fire, and darkneſſe with mighty thunderclaps, and ſhewers of haile, that all that ſawe it were woonderfully afraid. Wherefore the people fled wholly, left not onely the walles, but *Anani* alſo: for they could

not

not abide to tarie any longer. But *Anani* tooke heart vnto him, and abid it, to marke those horrible signes of heauen which did appeare, that hee might iudge what they betokened. And hee gaue his iudgement indeede (but not according to the trueth) that the thunder and haile with the darknes, signified Gods helpe, by the hope whereof, they should defend the sanctuary of the Lord. So likewise iudged all the Elders that were with him, without perceiuing that all these signs betokened the euils that should come vppon Ierusalem and all Israel. When they that were shut in the temple, perceiued that they that kept the watch before the gate of the Temple, were fled also for feare of the tempest, they went and opened the doores of the temple, and in that darknes, which although it was so great, that one could not see another for the thicknesse thereof, neither durst any of the towne once looke out of his doores, they were so afraid of those terrible signes of the element: yetcame those desperate fellowes, the seditious out of the temple, drew toward the walles without all feare, with sawes and other instrumentes, to cut asunder the barres of the gates. And when the crashing of the thunder and haile was greatest,

est, then laboured they hardest, in wresting asunder the lockes and boltes of the gates, lest they should be perceiued. And euer when the thunder clap was past, then staied they, and left off till it came againe. Thus plaied they till they had broken & opened ẏ gates, and let in the Edomites into the Citie: who being once come in, wandred here and there for that night, deuising how they might set vpon the Citizens of the towne, and vtterly destroy them. They called out first their confederates, that remained in the Temple, brought them thence, and ioyned togither with the *Edomites*, swearing one to another, and that they shoulde be one people and one armie. And forthwith, being so confederate togither, they flewe the same night 8500. of the people of God, al good men of God, all good men of warre, besides innumerable other, that they killed of the common people. In the morning they laid hands on the rich men, haled them before Iudges, and lxx. Elders, which otherwise is called *Sanhedrin*, whom they called togither, and there wicked *Iehochanan* the Galilean, spake vnto them in this wise. Why condemne yee not these rich cobbes, that haue made a conspiracie with the

the Romans, and determine to betray this holy cittie into their hands: namely, one *Sechariahu* a iust man, perfect, godly, and vertuous, one that feared the Lord, and loued both God and man: but for his riches only, which were very great, this *Iehochanan* (captaine of the seditious) apprehended him, willing the Elders to condemne him to death, for that he had ioyned with their enemies (as he said) to betray the cittie to them. The Priests, Elders, and Iudges, hearing his words, and perceiuing that both he and the rest of his bloudy band, desired nothing else then to make this man away, although they knew him to bee most innocent: they wept and sighed greatly. *Iehochanan* seeing them weepe for *Sechariahu*, and that they would not condemne him, respecting his iustice and integritie: What quoth he, do you begime to mourne before there be any corse present: I would I should neuer come where God hath to doe, but if you order vs thus in your iudgements, ye shall be the first that we will lay holde of, and we will sit in iudgement our selues, to discerne the matter for the people of God according as wee thinke good. Then laying apart all shame, with an obstinate minde, the wicked sorte hoysed vp *Sechariahu*

chariahu, carried him out of the place of iudgement, & brought him vp to the top of a high Towre at the East end of the towne, from whence they thrust him downe headlong, and hee died at the wals side in the vale of *Iehoschaphat*. The priests therefore were sore afraide of their owne partes, and the Iudges also with the Elders, seeing the wickednesse of *Iehochanan* and the rest of the seditious. For *Iehochanan* had giuen them warning and saide, Except yee giue sentence vpon euerie man that we shal bring vnto ye, according to our minds, be ye assured all ye shall go the same way that *Sechariahu* is gone before you. After that, they apprehended a iust man, and a rich, that was beloued of all the towne, whose name was *Gorinion*, surnamed Valiant, and hee was a valiant man indeede, most expert in warres thereto wise and wittie, and a man of a pure and perfect life, one that was euer the foremost in battaile, whensoeuer they had any conflict against the Gentiles that besieged Ierusalem. And this was his accustomed maner: When the enemies marched to ioyne battaile with the Iewes, hee would runne vppon them with his force, and make slaughter of them, that spight of their hearts

he would driue them to retyre, and by the meanes his body was ful of skars, his face and head wonderfully mangled with the wounds that he had receiued in the battailes that he had bin in for the people of the Lord. Yet now because hee would not follow the most cruel villains mind *Iehochanan*, & take his part, *Iehochanan* commanded him to be apprehended, and brought before him, and whē he was come, said thus vnto him, Make thy wil, set thy house in a stay, and confesse thy selfe vnto the Lord, for there is no way with thee but death. And so they led him out of the towne to kill him there, lest there should be any busines about his death, if he had bin put to death within the Towne: For all the Citizens of Ierusalem loued him, and he likewise loued them. When they were come to the place of execution, *Gorion* fell downe before them, and besought them with teares in this wise, Seeing ye haue so determined that ye wil needes slay me, when as notwithstanding I haue committed no crime nor any thing offended, and that ye wil in no wise spare me, although I be innocent, as you know well inough your selues, yet I beseech you let me obtaine this one thing at your hands, that you would do

so

so much at least wise at my request as to burie my bodie, other fauor I desire not. They made him answere, If thou hadst not spoken vnto vs therof, we had thought to haue done it, for we were determined with our selues: but now, seeing thou art so bolde as to demaunde this of vs, wee will slay thee, but buriall getteſt thou none, thy body shall be cast forth vnto the beasts of the earth, and foules of the aire. *Gorthion* yet besought them to the contrarie, vntil the most cruell *Iehochanan* stroke him, and slew him, & after threw out his bodie to the beasts of the field. This done they returned into the citie.

Vaspasian in the meane season drew nigh Ierusalem, for hee had pitched his tents at Cesarea, where he releeued his armie, and paied his souldiers great wages: wherefore they tarried in the citie many dayes. For when *Vaspasian* vnderstood of the cruel wars in Ierusalem, he said vnto his people. Let vs make no haste to besiege Ierusalem, till such time as they haue slaine one another amongst themselues, & so at length their pride will be pulled downe, when as they see themselues waste away with cruell warre, hunger, & thirst. For *Vaspasian* was a wonderfull politike man in all feates of warres,

and his wisedome neuer turne him to more commoditie, then in this deuice onely. So he soiorned at Cesarea, with his men many dayes. In the meane season, the people of Ierusalem made war vpon *Iehochanan* and his complices, vntill innumerable of them were destroyed, some of them were slaine with swords, some the seditious stickt with short daggers. For certaine of the seditious carried short daggers secretly vnder their garments, wherewith they would come sodainely vpon an honest and iust man, & thrust him to the heart that hee should fall downe dead in the place without knowledge who strooke him. So by this meanes, what with swords in open fraies, & what with daggers secretly, very many of the people were slain, & far more that way then by the Romans, insomuch that now very few cittizens were left aliue. Thus when *Iehochanan* had gotten the vpper hand of the citie, he made an armie out of Ierusalē, to go & take the cities that had made peace with *Vaspasian*, which they sacked and rased to the ground: & whatsoeuer they found in them, Romans or Iewes, they slew them. Yea, *Iehochanan* went with them himselfe to aid them, spoiling & carrying away all the riches that they found in them.

them. They tooke also the citie *Gerara*, that stood beyond Iordane, whereas they remained. The inhabitants of Ierusalem, both priests, Elders, and the rest of the people, sent Embassadours to *Vaspasian*, to desire peace with him, and succors against *Iehochanan*, and his wicked rable, which daily in the towne slew verie many of the people of god. The citizens also of *Gerara* sent Embassadors vnto *Vaspasian*, saying, If thou wilt be Lord ouer all the land of Iudea and the city of Ierusalem, and desirest to assure the rule thereof, & establish it vnto thee: then hearken vnto our counsaile, and come vnto vs without delay, to deliuer vs from the hands of *Iehochanan*, & the wicked seditious persons, that with all their might endeuour to spoyle all our goods, and to get the dominion ouer vs, our wiues and children, to none other purpose, then by that meanes to destroy vs vtterly, that no remnant of vs should be left. If so be thou wilt come, and valiantly withstand them with thy power, we wil also fight against them in the Towne, till they bee all slaine, and then thou shalt be our Lorde. And that done, thou maist go to Ierusalem without any impediment or hindrance of any mã, for they also of that citty desire the same,

and would gladly become subiects vnto the Romans.

When as therefore *Vaspasian* heard the petitions of the citizens of *Gerara*, he tooke his iourney thither to succour them, & deferred to goe to Ierusalem. But *Iehochanan* heard of his repaire, wherfore he slew ỳ chiefe gouernour of *Gerara*, & gat him out of the towne with his companions, and took them to their feete, determining to flee into a certaine wood. *Vaspasian* hauing knowledge therof, made out after them, sending out *Poligorus*, who ouertooke them & made a great slaughter of them. And in his returne toward *Gerara*, vpon Iordane side, hee light vpon much people going to Ierusalem, that they might escape together with the seditious. Them *Poligorus* droue back vnto the riuer, where he slew 13. thousand of them, the rest leaped into Iordane, and were drowned, to the number of 91. thousand men, women, & childrē, with much cattel that were al drowned together in the riuer, insomuch that the channel of Iordane was so stuffed and stopt with dead bodies, that the waters rose and ran, ouer the bankes here and there into the fieldes & plaines. Yet at the length the waters increased, and bare the carkases downe

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the riuer, as far as the sea of Sodom, which is the sea of Pitch, otherwise called the salt Sea, and all the bankes of Iordane lay full of dead bodies. After this, *Vaspasian* tooke his iorny from thence, and went into the land of Edom, where he wan two strong cities, the one called Lagaruth, the other Cephar Toco, and slew ten M. of the people therof, leading the rest away in bondage. Thence he dislodged, and came to a towne called Chamah Gedi, which he subdued. In this citie were wel-springs of hot waters, frō whence the hot baths of Tiberiah haue their originall. The naturall philosophers and astronomers of that country, held an opinion that these are the heades of al the hot wel-springs in that whole countrey. Departing from thence, hee came to Samaria and wanne it. Then repaired he againe all the townes that he had subdued, and made vp their walles, placing garrisons therein, to aid him, what time hee should besiege Ierusalem. That done, he returned to Cesarea, to take muster of his whole armie, & prepared to goe to besiege Ierusalem. But in the meane season, came pursuants from Rome, and brought him worde that *Nero* the Emperour was dead, and howe that as hee was a hunting

in the countrey, the fire of the Lorde came downe from heauen, and fell vpon him, that he died of it. After whom raigned *Galba*, not one whole yeare: for afore it was fully ended he was slain by the noble men of Rome, and *Vitellius* created in his stead, a foole, yet a sore cruell man, much giuen to drunkennesse, so that he was in all points vnworthie of the Romane empire. The noble men of Rome that were with *Vaspasian*, hearing this, greatly disdained at that matter, and said, Was there neuer a noble man at Rome left, to be placed in the Empire, but ye must chuse a drunken wine souffer? Why did yee not rather elect the mighty Prince *Vaspasian* that is heere with vs, a sage and a wise man, thereto also most valiant, one that conquered many cities, and vanquished many nations, and those most fierce? What puissant kings hath hee subdued vnder the Romane Empire? how farre and wide hath he enlarged the Empire of the Romans? And nowe when as the Empire ought to haue bin bestowed vpon *Vaspasian*, or some one like vnto him, and none such could bee found amongst you, yee bestowed it vppon a foole, & a blowbole drunkard, wherin ye haue done very vndiscreetely. Well, the Empire

of

of Rome shall haue a better Emperour one day, and God say Amen. Whereupon the princes that were there, laide their heads together, and decreed to make *Vaspasian* Emperour. Therefore with one consent they went vnto *Vaspasian*, and saide vnto him, Thou shalt be our head, for the Empire belongeth to such a one: and thou shalt haue the dominion ouer vs. But *Vaspasian* refused to take it vpon him, and would in no wise consent vnto them. Notwithstanding they compelled him, & placed him vpō the throne of maiestie, setting an imperiall crowne vpon his head: which he would haue put away, and pulled off with his hand, because hee would not be Emperour. Wherefore the Romane captaines drew out their swordes and saide, Thou shalt be Emperour and raigne ouer vs, therfore refuse it not: if thou do, thou shalt die vpon our swords. *Vaspasian* therefore seeing himselfe constrained, being afraide of his life, he was content to suffer himselfe to bee proclaimed Emperour. Then all the armie was sworne vnto him, and he sate vpon the royall seate, as Emperour and king of kings.

The ciuill warres at Ierusalem encreased more and more, and much blood

was

was shed through the wickednes of *Iehochanan*, captaine of the theeues, a limbe of the diuell, and through the cut-throate murtherers that were with him, who had all euen sworne the vtter destruction of the city of the Lord, and the deaths of his people.

There was also an other cut-throate ruffian, of a noble house of Iudea and Ierusalē about the same time, called *Schimeon*, who began also to follow *Iehochanans* maners in slaying innocents, and robbing and reauing in Ierusalem. For *Anani* the high priest had once appointed him prince and chiefe captain of Ierusalem: and afterwardes finding him an enemie, banished him the citie. Wherefore *Schimeon* went and gate him a rowt of vnthrifts, murtherers and theeues, casting in his mind, and saying, Except I ioyne my selfe with such good fellowes, I shall neuer be able to be reuenged of *Anani* and his assistants, that haue thus banished mee out of Ierusalem into exile wrongfully, vnto my great dishonor. Shall I that haue bin in such estate, nowe be cast out of my dignitie, and be constrained to wander here and there as a banished man? Hee went therefore through all the cities of Iudea and Galilee, causing to be proclaimed in the streetes and market pla-

places, and sent his letters where hee coulde not come himselfe, in this maner and forme: Whosoeuer listeth to be ridde from the bondage of his maister, or hath had any iniurie in his countrey, or what seruaunt soeuer desireth to be set at libertie, or whoso can not abide the rule of his father or his maister, all that be in debate, and stand in feare of their creditors, or feare the Iewes for shedding any innocent bloud, and therefore lurketh solitarily in woods or mountaines, if there be any man that is accused of any notorious crime, and in any daunger therefore: to bee short, whosoeuer is disposed to rob & reaue, to doe iniurie and wrong, to haunt whores, to steale, to murther, to eate and drinke at other mens cost, without labor of his hands: let him resort to me, I wil deliuer him from the yoke and danger of the lawes, and will find him his fill of booties and spoiles.

There assembled vnto him about twenty thousand men, all murtherers, theeues, rebels, lawlesse persons, wicked and seditious men. Then beganne *Schimeon* also to vexe the Israelites, to turne all vpside downe whereseoeuer hee came. When the Citizens of Ierusalem, the Priestes, Elders, and *Anani* heard tidinges of *Schimeons*

ons despightfull wickednesse, how he held on still oppressing the people of God, they were very pensiue saying, Now will this fellow more trouble vs then *Iehochanan*, be he neuer so cruell. They consulted therefore and agreed, secretly to send a power against him, that might sodainly fall vpon him, and ouerrunne him. Peraduenture (say they) they may slay him, or take him aliue, before his wickednesse grow to further inconuenience, and ioyne himselfe without foes: then shall they assaile vs both within the towne and without. They made out therefore against him a great armie of Israelites and Iewes, with charrets and horsemen, and footmen in great number, which came where the campe lay, and found him in the corne fieldes destroying of the graine, pulling downe of barnes, and burning all both corne and Oliue tree. Then the *Ierosolimites* deuided their armie, and set vpon *Schimeons* tentes sodainly, smote downe his tentes and made a great slaughter vpon the seditious. But shortly after *Schimeon* gat the vpper hand of the temple of God, for hee came vpon them in the night season, and made a sore slaughter amongst them. Then they that remained, tooke themselues to flight towards

wardes Ierusalem, and *Schimeon* purſued them, killing them vnto the hard gates of Ierusalem, ſo that many of them were ſlaine in the way, and verie few eſcaped. After this *Schimeon* went and mooued warre vpon the Edomites, to ſubdue them vnto himſelfe, which before were vnder the dominion of the *Ieroſolimites*. And firſt hee came to the citie *Aſa*, otherwiſe called *Gaza*, for it was the firſt citie within the bordures of Edome, as hee came from Ierusalem. But the Edomites met him in the field in great number, and ioyned with him, but neither part had the victory: wherefore at length they retyred both. Then was *Schimeon* in ſo great a rage when as he could not ouercome theſe Edomites, that he wiſht him out of his life. So hee ceaſed fighting a while, and encamped himſelfe in the borders of the land of Edome, right againſt it, and there abode, thinking to ſet vpon them at another time.

And as hee was deuiſing howe to order all thinges, there came vnto him an Edomite called *Iacob*, one of the chiefeſt men among them, and a warriour. He hearing of *Schimeons* proclamation, was mooued to come and enter in league with him, and thereupon ſaide vnto him: Neuer let it diſ-

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comfort thee, that thou couldest not ouercome the Edomites at the first battaile. If thou wilt bee ruled by my counsaile, thou shalt win all the cities in the whole land, and I will deliuer them into thy handes. *Schimeon* desired to knowe howe: therefore said he let vs heare thy counsell, and shewe vs how it may be brought about, and when it is come to passe, then wil wee honour thee, and reward thee accordingly. *Iacob* saide, Giue me the one halfe of thine armie, which I will leade with me into an ambushe: then shalt thou in the morning betimes set thy men in aray against the Edomites for a stale, and when thou shalt perceiue them to come against thee, then make as though thou fleddest, vntill thou hast staled them out of the towne, into the fields to pursue thee.

Then will I with my men come out of our ambush, and make speede to the gates, where we shall kill the warders, and sodainly enter the towne, likewise kill all that we finde there, and set vp a flagge vppon the towre of the towne. Then when the Edomites shall see that, their heartes will bee dead for sorrow: then maiest thou turne againe vpon them, and beate them downe at thy pleasure. Or if thou like not this deuise,

heare

heare yet another way. I haue been a captaine amongst them a long while, therefore I will returne in the night season into the towne: if the watch examine me from whēce I come, I will tel them I come from *Schimeons* Campe, whither I went as a spie. Then will I go to the Elders of the towne, and will them to let me haue a companie of the best Souldiers, and I will bring *Schimeon* into their handes, if he set vpon vs againe. For I haue viewed his campe, and his power, and vnderstand that hee intendes to morrowe to intermeddle with vs, which thou shalt doe indeed. And when thou seest me to issue out against thee, thou shalt set thy staffe in the rest, and come towards me, then will I take me to flight, and cast a feare in the Edomites hearts, that they shall flee also: which done, thou maiest pursue to slay them at thy pleasure, ouercome them, and enter the towne, then that towne great *Asa* once taken, thou shalt quickly winne all the rest. ¶ When *Schimeon* had heard this, he wēt and deliberated with his owne counsaile, if they liked the last deuise best: wherefore that they concluded vpon. So *Iacob* the Edomite returned by night to Asa, and declared to the auncientes of the towne, howe hee had been

in *Schimeons* campe, and had viewed his army, whereby he had conceiued good hope, that hee shoulde deliuer *Schimeon* into their handes shortly. The elders therefore made him grand captaine, & chiefe of all their men of warre, charging euery man in this wise. Forasmuch as none of you are so expert in the knowledge of warfare as is *Iacob*, therefore behoueth it you to followe him in all things, if hee set forward, set yee forward, whereas he pitcheth his tent, pitch yee also, if he stay, stay ye, when he fleeth, flee ye, to be short, when hee returneth, then returne ye, & goe not one haire breadth from that that hee shall commaund you, neither one way nor other. Upon the next morrow *Schimeon* issued out of his camp with al his army, and vpon that assembled Iacob his men, and went out to meete him. But when they came at the point ready to ioyne, and *Schimeon* with his cõpany had charged their staues against them, by and by Iacob left the field, turned his backe and fled, and the chiefe souldiers that were about him, fled with him. The rest of the people seeing their captaine flee, they tooke themselues likewise to flight euerie man: then *Schimeon* pursuing, made a great slaughter of them, and wan the town, bring-

ing them vnder his subiection. And when he had sacked the houses of them that were slain of the Edomites and spoiled their goods, which was verie much, the rest that he tooke prisoners & kept aliue, he made peace withall, and ioyned them vnto his owne campe. After that, he departed from thence, accompanied with 40000. good fighting men, part Edomites, and part Iewes, and came to *Chebron*, which he wan, and destroied al their graine and corne fieldes. Yet after he repaired their walles, and such of them as were left aliue, made peace with *Schimeon*, who receiued them into league with him, and they became his men, and followed him in his warres. So he dislodged from thence with all his armie, which by the accession of the Chebronites was nowe wonderfully encreased, and determined to inuade Ierusalem. And when hee came nigh vnto the Citie, hee raunged heere and there, destroying the fruites that were vpon the ground, and also their corne. Captaine *Iehochanan* hauing intelligence of *Schimeons* comming to beseige the Towne, and howe hee had destroyed the fields, thought to haue gone out of Ierusalem, and to fight with him, but he durst not, for his spies had tolde him that hee

should not be able to ouercome him, hee had so puissant an armie, and so well appointed. Yet neuertheleſſe he issued out, and lay in an ambush for *Schimeon*. In ỳ meane space, by chance *Schimeons* wife (that was fled out of Ierusalem with her men and women seruants towards her husband, for feare lest she should be slaine for her husbands sake, if she should haue tarried at Ierusalem:) passed by were he lay in his ambush. Her hee tooke, and brought againe to Ierusalem, not a little prouded of such a pray, thinking nowe we shal haue *Schimeon* at our pleasure, seeing we haue his wife our prisoner: he loueth her so entirely, that he wil doe for her sake whatsoeuer we will haue him. This came to *Schimeons* eare, who had taken at that time many of *Iehochanans* men, and cut off their right hands, sending them with such shame to Ierusalem to their maister. He sent moreouer Embassadours to *Iehochanan*, willing him to sende him his wife, in such sort that shee might come to him with all that was hers: or if he refused to do it, he should be extreamely handled, for hee would take the towne ere it were long, and to *Iehochanans* shame, cut off the hands & legs of all them ỳ did inhabite it. *Iehochanan* hearing this,

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was sore afraide, & all they that were with him, & therfore they sent him his wife, wherupon *Schimeon* kept him within the towne. And as *Schimeon* plaied the tyrant without, so likewise did *Iehochanan* within. For *Iehochanans* souldiers ranished the Israelites wiues, & shed innocent blood. Shortly after *Schimeon* left the towne for a space, & returned into Edomea, for he had word that the men of most power, & the richest sort of that countrey rebelled. Wherupon he sacked and spoiled all the townes of Edomea, and left them nothing: insomuch that he was become verie rich, & then returned to Ierusalē, bringing the Edomites wholly with him, that were meete for the war: & many of the Iewes resorted vnto him also, and with his power hee besieged Ierusalem, euen at the hard gates. Yet the tyrannie of *Iehochanan* and his complices ceased not, but increased more and more daily in Ierusalem, insomuch that they taught the citizēs of Ierusalem to murder their neighbours, and to commit adulterie with their wiues: by which meanes fornication was rife and common in the citie. Yea, many of the people and youth shaued their beards, letting their haire of their heads grow, and accompanied themselues with

women, that therby they might exercise their adulterie the safer, and not be espied, which sin did wonderfully defile the city of Jerusalem, and without doubt furthered the desolation thereon The gates also of the towne were closed vp, that no man might go in nor out. And whoso went out, fell into the hands of *Schimeon* and was slaine: they that tarried within, were cõstrained to see before their faces, their shame in euerie streete and corner. And if anie found fault, hee was slaine strait by *Iehochanan*, that most cruel Captaine of the seditious rebels. The citizens therefore seeing the tyrannie of *Iehochanan*, to be without measure, they assembled al together, and encountred with *Iehochanan*, and were slaine a wonderfull sort of them in that conflict. And except the Edomites that were fled to Jerusalem from the tyrannie of *Schimeon*, had succoured the citizens, the whole people of Jerusalem had beene vtterly destroyed, and slaine euerie mothers sonne by *Iehochanan*, his power was so great.

Then *Anani* the hie priest, and the other Priests, with the ancient, faithfull, and Sages, and the rest of the people of Jerusalem, seeing the wickednesse of *Iehochanan*, and that they could not suffer it any longer, consulted

sulted together to deliuer vppe the towne to *Schimeon*, and bring him in, and make him their king, to help them against *Iehochanan*, whom they tooke to be far worse then *Schimeon*, hoping that it might come to passe, that *Schimeon* should slay *Iehochanan* at length. They sent therfore *Amittai* the high priest to *Schimeon* to bring him into the towne. But *Schimeon* craftily denied it, saying, What shuld I come into the towne to you that hate me, and of late banished me your towne? yet they ceased not, but sent the same *Amittai* to him againe, to entreate him in the name of all the people, to come into the citie. And by this meanes vppon a certaine night appointed, he entred into Ierusalem with his whole armie. Notwithstanding, he was no sooner within the towne, but he brake his promise and league that hee had made with the citizens, and whereas he had promised to succour them and aide them, now he was altered, and became their enemie, ioyning himselfe with *Iehochanan*. And thyr two rebels raigned in the citie of Ierusalem by course, one one moneth, another another. So where before *Schimeons* comming, they thought much to beare the yoke and oppression of one seditious person, nowe were they con-

strained to hold downe their shoulders, and beare the yoke of two.

Yet within few daies after, there fel a variance and discord betweene *Iehochanan* and *Schimeon*, about *Eleasar* the priest, the son of *Anani* the high priest. This *Eleasar* was the beginner and first sower of sedition amongst the Israelites, whom *Schimeon* would nowe haue put to death, to be wroken of his father that banished him out of Ierusalem: but *Iehochanan* tooke *Eleasars* part, and defended him. For *Eleasar* was alwaies *Iehochanans* friend, and aided him. His father was high priest, and bare a great rule in Ierusalem, wherefore *Eleasar* was of great estimation and authoritie with the Elders, so that they durst not apprehend him, and his father also looked negligently vnto him, and let him do what he list, because hee had no moe sonnes but him. So he was the first that assembled naughtie persons together, and held euer on *Iehochanans* side, from his first comming to Ierusalem. And for his sake fel diuision and dissention betweene *Iehochanan* and *Schimeon*, so that they became enemies, and warred the one vpon the other euer after, as wee shall declare hereafter.

In this while, *Vaspasian* had sent *Anto-*

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nle and *Mankiminus*, (two noble men, and of his counsell) to Rome against *Vitellius*, that they might make him out of the way, and then would he come to Rome to receiue the imperiall crowne there. These two captaines went therefore and raised an army, by whose aide they set vpon *Vitellius*, and slew him, not without much adoe: for there were slaine that day at Rome 80. thousand good men of war. When *Vaspasian* had word that he was dispatched, he made speed to Rome to his coronation, diuiding first his army in two parts, whereof he took the one with him to Rome, as a safegard for himselfe whatsoeuer should happen, and the other hee left with *Titus* his sonne, to besiege Ierusalem withall. So departing, he left his sonne *Titus* at *Alexandria*, commanding him to remaine there, til such time as he should signifie vnto him otherwise by his letters, & shew him what he should do, and that in no wise he shoulde attempt the siege of Ierusalem in the meane space. *Titus* answered, I shall doe (deare father) according vnto your commaundement, for to you it belongeth to commaund, and to me to obey. *Vaspasian* tooke with him king *Agrippas* and *Munabas* his sonne: hee feared lest they woulde

rebel, and me Ioseph priest also a prisoner, fast bound in chaines, for so had his counsel moued him, saying, We cannot say the contrary, but that we haue found no signe of rebellion in Ioseph hitherto, neither thinke we that he hath gone about any: but who can tell when we are gone hence, whether he wil flee to Ierusalem, and help to set them at vnitie and concord, then they make him their king, and after hee bee the sorer enemie vnto vs? Besides this, you shall haue need of him in this iorney, he being a man of such great prudence and wisedome, that whosoeuer followeth his counsel, shal bring his matters to good and fortunate successe. *Vaspasian* liked well their aduise, and tooke me prisoner with him, together with king *Agrippas* and his sonne, albeit they had no yron vppon them, neither of hand nor foote, but only had their keepers appointed them, that they shoulde not step aside, And as *Vaspasian* drew nigh Rome, all the citizens came foorth to meete him, and receiued him with great ioy and mightie shewes. Then commaunded he me to be put in prison, but *Agrippas* and his son he let go at liberty. The next day assembled all the senate of Rome, to create *Vaspasian* emperor, after the maner of the Romanes,

with

with whom was *Agrippas* and his son. I also intreated the Iailor to let me haue keepers with me, & so to bring mee to the place where he should be crowned & created *Cæsar*: which the Iailour granted me, & went with me himselfe to the place, and brought mee where I might see al that was done. Within few dayes after, *Vaspasian* tooke displeasure with *Agrippas* vppon the information of certaine euill disposed persons that had slaundered him, and perswaded *Vaspasian* that hee went about to rebell, and howe hee had sent Letters vnto Ierusalem, concerning the same matters. Wherfore *Vaspasian* put both him and his son *Munabas* to death. This befel three yeres and a halfe before the destruction of Ierusalem. Moreouer, before this deede, the continuall sacrifice ceased, for a thousand, two hundred and ninetie dayes, as it is written in Dan. chap. 22. *And from the time that the continual sacrifice shalbe taken away, and abhomination shall be put into desolation, a thousand, two hundred and ninetie dayes.* The same yeere & moneth that *Agrippas* was put to death, God moued the minde of *Vaspasian* to remember mee with his mercie, wherefore he commanded that I should be fetched out of prison, and brought

to

to his presence. And as I stood in prons before him, *Cæsar* bade me welcome, and spake comfortably vnto me, saying, Thou knowest very well that I haue euer loued thee frō the day I first saw thee, and though I haue kept thee continually in durance, doe not thinke I did it of any euill will or malice towards thee, but rather thou maiest perswade thy selfe, I did it lest the Romane princes shoulde disdaine or enuie thee, and say: See, here is the fellow, that in our wars hath endomaged vs so greatly, now goeth he checkmate with vs, in as great fauour as we, let vs kill him and put him out of the way. But my friend *Ioseph*, be thou of good cheere, I wil deliuer thee from these yron bands, and thou shalt be with me in no worse case, then as one of my chiefe princes. I wil send thee into Iewrie to my sonne *Titus*, to whome thou shalt be as a father and a counsellour.

Thou knowest, *Titus* was hee that tooke pittie on thee, and woulde not suffer thee to be put to death. Yea hee hath sundrie times mooued me to release thee of thy bonds, and to honour thee, which I haue deferred to do, onely for this cause that I shewed thee. I made him aunswere, But howe can I bee quiet or in surety of my life as long as I

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am in thy companie and thy sonnes, seeing *Agrippas* and his sonne were incontinently put to death by you: *Cæsar* answered; Hold thy peace *Ioseph*, I neuer looked for anie goodnesse of *Agrippas* and his sonne. Thou knowest not what they had wrought against my maiestie, and how they went about to rebell. Thou hast borne their bones with thy handes. Doest thou not knowe howe I honoured him and his sonne in Iewrie, how I coulde not suffer my armie to annoy any of his cities? I aunswered. Yes: I knowe it was so as your maiestie saith. Then said he, but for all this hath *Agrippas* requited me againe with euill. For what time as the nobles of Rome in Iewry went about to make me Emperor, thinking me somewhat more meet to rule the Empire then *Vitellius*. *Agrippas* perswaded with them that they should not make mee Emperour, affirming that there was nothing in me worthy wherefore they should promote me to that dignity. And after when he came to Rome, he went from one bishop to another, and caused them to go to the bishop, to accuse mee of such crimes, as in my conscience I knew nothing at all. By this I perceiued ỳ *Agrippas* hart was ful of rancour & rebellion, and therefore

I iudged him to death. For where as wickednesse is, there it is meet that condigne punishment should not be lacking. And I put his sonne to death likewise. For the sonne of a traitour ought not to liue vpon the earth, because that in his heart remaineth the worke of his father, being conceiued and borne of a rebellious seed. But I haue found thee alwaies faithfull & true, and therefore I commend my sonne to thy wisedome. With this, hee commanded my yrons to be taken away from me: and being released & at libertie, he set me honorably among the Princes and Senators. Then said I vnto him, Is not this a great dishonour vnto me, that I shoulde bee deliuered from my bondes, and neuertheless my coūtreymen that be with me to be kept in prison still? Nowe therefore if I found fauour in thy sight, and if thou wilt doe any thing at my sute, loose the bondes likewise of all the rest of the Israelites that be with mee: set them at libertie also, and thou shalt be assured that I wil be thy faithfull counsellour while my life lasteth, and an ennemie to thy foes, to make war vpon them ỹ assaile thee.

Vaspasian granted *Ioseph* his request, and willed them to be set at libertie, as many as were

were prisoners with *Ioseph*. Shortly after sent he *Ioseph* to his sonne *Titus*, that abode at that present at *Alexandria* in Egypt, to whom hee writ concerning *Ioseph* in this wise. I send vnto thee heere (my beloued sonne) *Ioseph*, a prince of the Iewes, a man of experience, trained in warre, in whom is great wisedome: he shall be thy father and faithfull counsellor, thou shalt not do against his counsaile, neither one way nor other, for he is a wise man. Wherefore thou shalt reuerence and honour him according as hee is worthy, for the Lord his God is with him, and beleeue not rashly any man that shall defame *Ioseph* vnto thee. Yea, rather put him to death straightway, that will accuse him: for *Ioseph* is a faithful man and a good counsellour, and who so is ruled by his counsell, shall haue a prosperous successe in that hee goeth about. Therefore when *Ioseph* shall come vnto thee, after he hath refreshed himselfe a fewe dayes of his labours and trauailes of the Sea: then shalt thou prepare thine expedition against Ierusalem, to besiege it. And if the Iewes receiue thee peaceably, and will submit themselues vnder the Romaine Empire: then beware thou endamage them in nothing, but rather

repaire

repaire their cities, and let them be free from all tribute for the space of 2. yeares, yet on this condition, that thyse euery yeare they set a flagge with the armes of the Romanes vpon their walles, that is to say, at their 3. solemne feastes, when as all their Israelites were woont to resort to Ierusalem, to appeare before the Lord their God. Moreouer, they shall offer for vs euery feast, a sacrifice vpon the most holy aulter that is in Ierusalem. And if they refuse to make peace with thee, thou shalt vterly raze their townes, and who soeuer is left aliue, and escape the sword, those shalt thou leade away captiue. If so be they desire to haue Ioseph to bee their king, we are content therewith. In any wise remember to be ruled by *Iosephs* counsell, be thou his father, and thou his sonne.

After this, *Ioseph* departed from Rome, and came to *Alexandria* to *Titus*, who hearing of *Iosephs* arriuall, was woonderous glad, and all the auncient wise men with him. For *Ioseph* was full of the spirite of wisedome, vnderstanding, counsaile, valiantnesse, knowledge, and feare of God. Wherefore he went forth to meete him, accompanied with the captains of the Romans army, and receiued him with great honour.

Then

Then *Ioseph* deliuered to *Titus* his fathers letters: Which *Titus* hauing read, said vnto *Ioseph*, Whatsoeuer my father hath written in these letters, I would haue done no lesse by mine owne accord: but sith my father admoniseth mee of the same, I ought to do it the more. Wherefore remaine heere with me, and I will be thy sonne, and thou shalt be my father, to rule and gouerne me with thy counsaile. So *Ioseph* abode with *Titus* at *Alexandria* a whole moneth after hee came from Rome. Then consulted they together to go to Ierusalem and besiege it, for *Ioseph* vnderstoode well enough, that this came of the Lord, and that his worde coulde not be letted nor hindered. *Titus* therefore and *Ioseph* with him, departed frō *Alexandria* with all their armie, and pitched their tentes at *Nicopolis*, from thence they came by water to *Thantsa*, so forth to *Iraclea*, and leauing that, came to *Pelisis*, From thēce they trauelled through the Desart to *Baale Iauim*, after that, to *Dicron*, so to *Gaza*, next to *Askalon*, then to *Iabuam* after to *Iapho*, and so to *Cesarea*. In these iournies, he wan *Asam*, *Askalon*, & *Iapho*, with all their townes and Castles lying about them.

The

Decemb. The first yeare of the raigne of *Vaspasian*, the 10. month and 7. day of the same, came *Titus* with *Ioseph* and his armie to *Cesarea*, a famous citie built by king *Herod*. In this citie he soiourned vntil his whole hoast were come togither, as well of Romanes, as of other nations that were vnder the dominion of the Romanes, and came to aide them in the siege of Ierusalem. Therefore *Titus* armie was wonderfull huge and puissant, wherewith he abode at *Cesarea*, till the cold of winter was past, and the moneth of *Af*

Iulie. drew nigh. The same yere the ciuill warres grew and increased in Ierusalem, for the citizens slue one another without any truce, rest, or quietnesse, no not in winter, when as wars were woont to cease, but sommer and winter both, the warres neuer stinted between *Schimeon*, *Iehochanan*, and *Eleasar*. For the Lord ỳ same yere had sent amongst them of Ierusalem, a turnsick spirite of giddinesse, that the people were diuided into 3. partes: whereof the first and best, followed *Anani* the Priest, who at that time had stained, vnhallowed, and suspended his office of priesthood. Another part followed seditious *Iehochanan*: the third, most cruell *Schimeon*. So that in the midst of Ierusalem was ciuil warres,

wars, and without the same, the Romanes armie made roads vpon *Cesarea* euen to Ierusalem: by the meanes whereof no man durst go forth, for feare lest he should fal into the enemies hãds, nor enter into the town to bring ame necessaries thither. *Anani* being a perfect godly man, & seeing the common weale of Ierusalem gouerned by ỳ seditious, gaue ouer his third part that stacke to him, to *Eleasar* his sonne, which was the first authour of sedition, and he that gaue the first occasion, that was cause also of all the mischiefe that befel in Ierusalem and in the whole land of Iudea. For hee beganne a conspiracie against the Romane Garrisons, and prouoked Israel to rebell against the Romanes, and to lay handes vpon them. ☞ herefore there assembled vnto seditious *Eleasar*, *Iehudah*, *Chezron*, *Schimeon*, & *Chishiahu*, young men, of the nobles of Ierusalem. *Eleasar* with his companie tooke the Temple, and the courts about it, appointing of his men, some to bee spies, some to keepe watch and warde about the Temple of the Lord. But *Iehochanan*, who because of ỳ great resort of people vnto him, was stronger then *Eleasar*, he tooke the market place and streetes, the lower part of the

citie. Then *Schimeon* the *Ieroſolimite*, tooke the higheſt part of the towne, wherefore his men annoyed *Iehochanans* part ſore with ſlings and croſſebowes. Betweene theſe three there was alſo moſt cruell battailes in Ieruſalem, for the ſpace of foure days, without ceaſing or any breathing, and euerie day were verie many ſlaine, ſo that the blood of the Iewes that were ſlaine, ranne euerie where aboundantly, through the market place and ſtreetes, yea euen to the temple of the Lord, like vnto a flood that had come of great ſhowres: and vnto the threſholds of the gates of the temple, the dead bodies ouerwhelmed one another by heapes, for no man buried them. *Iehochanan* hauing the middle part of the towne, had *Schimeon* on the one ſide him, and *Eleaſar* on the other. But *Schimeon* had the beſt place, from whēce he might annoy both *Iehochanan* and *Eleaſar*. *Eleaſar* did alſo what he could to endamage *Schimeon*. And *Iehochanan* that was in the middeſt, encombred them both, notwithſtanding to little purpoſe. For *Schimeons* companie flang ſtones, and ſhot at them ſore: but when as *Iehochanans* part flang likewiſe at them, the ſtones rebounded againe vpon themſelues. Thus amongſt theſe three

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the battaile was sore, and encreased euery day, that al men were in great terror & feare thereof. Then assembled to the temple much people of the priests and elders, beseeching these intestine and domesticall enemies, not to pollute and defile the Temple with their slaughters, and were almost al slain for their labour. The same day was slaine the priest *Anani*, and *Iosua* a priest, both of the chiefest priests, *Sechariahu*, the most faithfull Prophet of the Lord. Then had the continuall Sacrifice ceased 36. daies: for euer vntill that time, was there some good men or other at Ierusalem, that offered alway sacrifice to the Lord.

But now when they would haue continued it, and the priests laid the sacrifice vpon the Aulter, the seditious would run vpon him & kill him, that the priests bodies and their cattel that they would haue sacrificed, should al fall dead to the ground together. They that resorted also out of the country of Ierusalem for deuotions sake, the seditious slew, and vtterly destroyed them, that almost no one of them was left aliue.

Moreouer, the dead bodies of men lay cast in the temple, and that without number trode vnder the feete: yea, the dead bodie of

the priest that was offering sacrifice, lay vpon the earth together with his offering. And when anie man woulde offer anie sacrifice, straitway one or other of the seditious would step to him and kill him, that the blood of the sacrifice and sacrificer should be mingled together. Insomuch that the pauement of the temple, being all of marble, was made so slipperie with the blood and fat of them that were slaine, that no man could goe vpon it without falling. And the priest should no sooner lay hands on the sacrifice, but hee was slaine, and straite another dead bodie should fall vpon him, stranger or other, they spared none. So thus the dead bodies of the good and bad, cleane and vncleane, wicked and vertuous, theefe and true men, lay one vppon another, and their blood mixt together in the midst of the Temple, without respect of any man, what decree or condition so euer he were of. Wherefore the fight and slaughter wax great, both in the towne, and in the temple. For whomsoeuer the seditious ouercame, they set fire on their houses also: Whereby the fire tooke into the great mens houses that were nigh the temple, and into the store-houses, wheras against times of necessitie, and besiegings of the Towne,

were

were laide vp in store, corne, wine, and oyle, to the number of a thousand and foure hundred store houses, all filled full of victuals. For the Elders and other godly men, what time as *Vaspasia* was in Galilee, they made vp the doores of those Garner houses, and laid in victuals into them, sufficient for two hundred thousand men twentie yeares, and now in this one battaile of the seditious, they were burnt euerie one, sticke and stone, which was a speedy cause of famine and hunger in Ierusalem.

At the same time also, the seditious pulled downe and raced al the faire houses, & goodly buildings, that there should bee no monument of anie noble house left to anie of the cities of Ierusalem. So this you see at that time, the Lord visited the citizens of Ierusalem with foure kind o' plagues, sword, pestilence, hunger, and fire: besides this, a fift was added, the ruine and decay of all beautiful and gorgious buildings. And whereseuer a man turned him, there was nothing but desolation, pollusion (namely of the temple and all holy things) vpsaares, without al rest and refuge, no helpe, no succour, but euerie corner of Ierusalem was ful of howling and yelling, wailing & weeping, sobbing

and sighing of women and children. Heere shoulde yee heare the roaring and groaning of wounded men, not yet through dead: there the mourning and lamentation for the Elders that then were slaine by the seditious: yonder, children crying out for hunger: to be short, most sorrowfull oppressiō of them that liued, doone by the seditious. Such voices were made euery where, that happy and fortunate was he that before this day died: and vnhappie and in a wofull case were all such as remained aliue to see this day. All these things when I *Ioseph* heard tidings of, I tare my beard with my hands, and cast ashes vpon my head, sitting in great sorrow vpon the ground, bewailing the miserie and calamitie of Ierusalem.

And this lamentation made *Ioseph* vpon Ierusalem: Howe is the holy cittie (quoth he) laide waste, that was wont to be more happy and more renowned, than all the prouinces vppon the earth? How is the cittie that was heretofore in such highnesse and dignitie, nowe brought vnder the foote, thorow the sonnes of the citizens thereof: whereas sometime was the dwelling place of the faithfull, nowe beare rule there such men as prouoke and stirre Gods wrath a-

gainst

gainſt it, and turne it away from their God, walking it as theeues. In ỹ which, ſometime remained the brightnes of the godhead, it is now become a byword, and mocking-ſtocke to the enemies, replenished with blood of wounded and ſlaine men. In ſteede of mirth, gladneſſe, reioycing, harps and pſalteries, is ſorrow, ſighing, heart-breakes, mourning, and penſiuenes come in place. Euen as heretofore the prieſts executed the ſeruice of the Lord in offering ſacrifices: ſo likewiſe now ſeditious perſons, murthered godly and faithful men.

Where was wont to be the dwelling place of moſt wiſe & prudent men, now is it made a common hoſtry of wicked murtherers and theeues. O Lord God of Iſrael haue not Angels in time paſt come downe from heauen to earth to fight thy battailes? haue not the floods of the Seas perſecuted them that perſecuted thee? hath not the earth ſwallowed vp them that deſpiſed thee? and the winds ſcattered them aſunder that made inſurrections againſt thee? and thunder from heauen deſtroyed thine enemies? and ſtarres haue fought againſt thy foes? What meanes this therefore, and how commeth it to paſſe, that thou hideſt thy face from vs? to whom

hast thou betaken the sheepe of thy pasture? Looke vpon vs our God, & behold thy people and inheritance, that thou broughtest out of Egipt with a mighty power, and a strong hand: with wonders & signes, leading them vntill this day in thy fauth, take pitie vppon them in thy mercy, and extend not thy wrath against thy seruants.

Where art thou Moses the sonne of Amram? stand vp, and see thy people and flocke of sheepe, which thou feddest all thy life with thy wisedome: see howe wolues and lions teare them: see how the Israelites are become foes of their owne liues and soules: yea wasters and destroyers are sprung vp of thine owne selues. Behold the people of God, for whose sake thou liftedst vppe thy staffe ouer the sea, where with thou struckest & diuidedst it, that it was made drie ground, so that the Israelites passed through, and escaped their enemies. Remember thy prayer when as in time of famine and lacke of food, thou obtainedst for them meat from heauen, and at the same time when they were wearie of their liues for thirst, thou broughtest water out of the most hard rocke.

Come forth Aaron most holy priest of God, that didst put thy selfe betweene the liuing

uing and the dead, to turne away the plague from Israel, & strokest the destroyer that he should not come nigh the liuing. Arise out of thy graue thou *Phinees*, that mooued with such feruencie, didst reuenge the glorie and maiesty of the Lord God of Israel. Come & run throgh these seditious in thy fury, which murther the people of God and his priestes. Awake thou *Iosua*, that diddest throw down the walles of Iericho, with the sound and shoute of thy trumpets that the holy priestes held in their hands. Come now and see thy people that thou madest to inherite manie Nations, & to conquer most puissant kings, how they kill one another, how they further and helpe forward the idolater to rule and haue the dominion of thy holy land, that thou gauest thy people Israel to inherite. Why sleepest thou King Dauid? Awake, and come with the sound of thy Psalterie and Harpe, to sing to the holy Psalmes. Alke account of thy sweete wordes that are ceased from the mouthes of this people, and out of all mens mouthes, because of the maliciousnesse thereof. See howe their Princes bee transformed into ennemies and destroyers: and doe not as thou diddest (good King Dauid) that diddest giue thine owne

life

life for theirs, saying, *Let thy hand O Lord, be turned against mee, and against the house of my father, and doe not fall vpon thy people to destroy them.*

Where arte thou *Eliseus?* come and see what thou canst doe, if thou canst rescue the remnant of Israel, and find them anie gappe to scape at. Diddest not thou by thy prayer bring the power of the Syrians to a towne of defence, and preuailedst against them without dint of sword or battell, and broughtedst them downe, smiting them with blindnes, that they turned their enmitie towardes Israel into loue? Indeede, thou wast he that vanquished the Syrians by thy prayer, that they fled for feare of the same. Now therefore ye heardmen of Israel, assemble together, and listen with your eares, and heare my wordes that I will speake in your eares this day. Tell mee, what is become of your prayer that yee haue made for the people of Israel, to defend and turne away from them all wrath, indignation, tribulation, furie, and immissions of euill spirites? How is it that now ye see not the sanctuary turned into a vile sinck of bloud? for the dead bodies of priestes lie in the middest of it. The holie Cittie Jerusalem is become a strange citie,

as

as though the name of the Lord had neuer been in it: and the sanctuary of the Lord is in that case at this present, as though ỹ diuine godhead had neuer dwelt therein: for the temple is turned into a denne of theeues, a lodging of seditious persons, a tabernacle of cruell murtherers. And whoso fleeth thither for refuge, there they be slaine: as the seditious haue murthered in the middest thereof *Ananí* the high priest, and *Iosua* a Priest also, that were Prince and chiefe Priestes, the most reuerene amongst the people of God, whom ere this, kinges and nations had besought and desired their fauour, but neuer cast their slaine bodies in the middest of the temple. The nobilitie also of Ierusalem, the Elders of *Iuda*, the Sages of Israel, whose friendship kinges and nations haue sought and desired to make peace with: they lie now slaine here and there in ỹ midst of Ierusalem, are meate vnto the foules of the aire, and beastes of the field, to dogs and rauens, because there is no man to bury thē. These died not for their offences, but because they found fault with the Israelites when they sinned. Howe are they slaine in thee (O Ierusalē thou holy citie, renowned throughout the whole earth) all iust men, all

holy

holy men, whom the seditious haue ouercome, those helhoundes and bloudsuckers, that haue brought all these euils vpon thee: howe are the priestes of the Lord, and his Prophets slaine, amongst those holy men? For before the holy temple, was the Prophet *Sechariahu* that iust and holy man, butchered and murthered, yea, without all burriall, neither was his bloud couered with earth, but yet still wandreth about and mutereth in thee. The bloud of *Anani* also and *Iosua* the chiefe priestes, was yet neuer couered, which were both slaine in thy temple, as men be woont to kill theeues: yea, the bloud of the godly young men, and valiaunt men that would haue reuenged them, was shed also by the seditious, like flouds of water. Howe are the heartes of the people turned so awkwardly, that they will heare no admission of iust men: but are like vnto blockish Images, that neither see nor heare, nor yet vnderstand any thing. All beastes be they neuer so brutish, all plantes, and things that growe vpon the earth, withstand them that inuade them to doe them iniurie, & endeuour to auoid the force of their enemie: but thy childrē that thou keepest within thee, are changed into enemies, and one brother murthereth

thereth another with the swoorde. Where is now thy valiantnesse, thou that neuer wouldest bowe to beare the yoke of the Gentiles vpon thy shoulders, but hast cast away the bondage of the Egyptians, Philistines, Aramites, Assyrians, Chaldies, Persians, and Medes: Where is the strength that God gaue to the Chasmonanites, that with a very small company defended thee, and preuailed against the huge and puissant armie of the Greckes, destroied the stoute souldiers of Babylon, vanquished the mightie armie of the Persians, slue *Kamitiarus* and *Antiochus*, and pursued their armies, making great slaughters of them, filing all places full of dead karkases of the Gentiles: They would not be ruled by tirants, but ventured themselues to die, offering their liues, not for their sonnes and daughters, but for the Sanctuary of the Lord and his temple, lest it shoulde be polluted with the Idols of the Gentiles. Where remaineth nowe the rod of God, that holy rod that budded and blossomed in the daies of gladnesse: Nowe is both the springs withered, and the rod it selfe also. The rod of faith is withered, the rod of the kingdome, the rod also of thy people, whence the holy lawe is taken away, neither

ther is there any man that can tell where to draw ane waters of thy heauenly mercie. Alas, the mercifull men that haue been in times past to their brethren, both aliue and dead: howe are they nowe turned into most cruell tyrantes, and haue mercie of no man: Where is the multitude of their mercies, wherewith they were woont honourably to bury their dead? Nowe the corses of their dead bodies couer ye face of the whole earth, and there is no body will vouchsafe to burie them: yea, they that would cannot be suffered, but straight waies commeth other to them, and killes them before they can doe it, so that they also die and lie vnburied, and are strowed about heere and there in the fields. Such is the guise in thee now adayes, neyther the father to bury the sonne, nor the son the father, the seditious watch so diligently those that be dead, lest any man shoulde burie them: which if they doe, they are also slaine by them, and lie vnburied themselues. The temple of the Lord that is in thee and was woont to smell sweetly of spices, annointmentes and perfumes: how is it now choked with carrion dung, and most pestilent stinch of dead bodies, and bloud of the wounded? Thy streetes are strowed full of

dead

dead men, some run through with glaues and iauelins, and other dead for hunger: yea, they that remaine yet aliue in the citie are as good as dead also, and may be taken for no lesse. For they are wearie of their liues, because of the pestilent dampe of the dead bodies, the outragiousnesse whereof, hath cast many into most daungerous diseases, and hath been the death of numbers already. This may worthily seeme to bee it that *Dauid*, the annointed of the God of *Iacob*, the pleasant and sweet musicall Poet of Israel, speaketh of. *Lord thy Gentiles are come into thine inheritance, they haue polluted the temple of thy holinesse.* And would to God it had been Gentiles that thou haddest brought, nourished and exalted to doe this deed, to rebell and sinne against thee, and to pollute thus the holy temple that is in thee. *For in the maliciousnesse of an enemie, a man findeth the halfe of his comfort: but in the malice of a friend, there is no comfort at all.* Yea, the very children that thou hast bred, brought vp and promoted, the selfe same haue stuffed the temple of the Lord that is in thee, with vnburied carkases, euery man killing his neighbour, & the seditious suffering no man to bury thē: but sleping al þ at-

tempt

tempt to bestowe anie such worke of mercie vpon the dead, in such sort, that they fal dead vpon the corses which they would haue buried: and by that meanes, both the corses lie cast out into the field, no better then the carkases of brute beasts that be found in desart places.

Yea, the iniquitie and crueltie of thy citizens (O Ierusalem) is growne so far, that they were not content only to kil their neighbours, but they must also hew their miserable lymbes in peeces, for elle they thought they were not sufficiently reuenged: although that in so doing, many times the stinck of the dead, tooke worthie vengeance againe of the liuing, by casting him into incurable diseases. All these euils are come vpon thy children, because they haue forsaken the lawe of the Lord, & haue transgressed the couenant that he made with their brethrē, because also they haue sinned against the Lord God of their fathers, in shedding the blood of iust men & innocents that were in thee, euen in the temple of the Lord. And therfore are our sorowfull sighings multiplied, and our weepings daily increased, for that we haue bin the cause of all these euils that are befallen vs, and are not yet ended. O Lord our God, our sins are

gone

gone ouer our heads, & the wicked acts that we haue committed in thy sight are innumerable. The Lord our God is righteous, it is we that haue rebelled against his will, wee haue prophaned and vnhallowed his law, we haue broken his couenant. And euer the more ỳ his wrath enkindled against vs, the more haue we transgressed against him. Wherefore to him belongeth iustice and iudgement, he hath worthiely poured the furie of his displeasure vpō vs: to vs only belongeth shame, as we haue abundantly at this day. But he will once turne againe and haue mercie vpon vs, vanquish al our sins, and cast them all into the deepe bottome of the sea. So be it.

After these things, the third day of the first moneth, in the first yeare of the raigne of *Vaspasian*, *Titus* his sonne tooke musker of his men in the plaine of Cesarea, to knowe the certaine number of them, which he had not done afore, since his fathers departure: and he found them verie manie, insomuch, that they seemed almost to couer the earth. This done, he tooke his iourney from Cesarea with his power, and came to Samaria, where the Citizens receiued him with great ioy and much honoured him. Wherefore he spared them, and did them no harme. From

thence he came to *Aielona*, thirtie furlongs from Ierusalem, there he pitched his tents, and leauing them there, tooke fiue hundreth horsemen with him, and came to Ierusalem to view the towne, to know what height the wals were, what strength there was in the towne, specially of the seditious, of whom euerie where great rumor was: finally to receiue peaceably all such as were desirous of peace. So, as he came to the wall he saw no man, neither goe out nor in: for the gates were shut vp, and the seditious had laid an ambush without the town to trap *Titus*, who went somewhat before accompanied with a few, the rest following a prettie way behinde. Whiles therefore hee was in viewing the walles, the seditious issued out of their ambush, that they had laid nigh vnto *Aielona*, and sette vppon the backe of *Titus* men behinde. Then issued an other sort out of the Towne, so that they had *Titus* betweene them, and running vpon him, separated him from his men, and enuironed him on euerie side, where they slew 60. of his men, and might haue slaine him also, saue that they roueted to take him aliue. *Titus* seeing himselfe beset, and forsaken of his owne men, that thought it was impossible for him

him to escape, perceiuing also, that they went not about to kill him, but to take him aliue: moreouer, that he could in no wise escape, except hee would make an irruption and runne through their handes: he tooke a good heart vnto him, and valiantly brake through, slaying whomsoeuer came in his way to lay hands on him, and so he escaped. If they had intended to haue slaine him, they might haue done it: but being desirous to take him aliue (as he said) they abstained from striking him, and so they lost him. And God would not deliuer him into their hands, that by him he might scourge Israel. But the Iewes seeing him to be thus escaped, repented lore that they had not killed him, saying one to another, What meant we, that we killed him not while wee might? it is ill handled of vs. Therefore they pursued him, hurling and shooting after him with Engins of warre, but they could not ouertake him: for God preserues him, that he might afterwarde deliuer Ierusalem into his handes. So hee returned to *Aielona*, and perceiued the hearts of Kings to bee in the handes of God. The next morrow brought *Titus* all his armie to Ierusalem, determining to encampe himselfe vppon the mount

Oliuet: wherfore he first spake vnto his souldiours in this wise. This day ye go to fight against a most mightie nation, whose warriours be strong as lions, valiant as liberds, and nimble as fawnes that run in the mountaines to ouerturne chariots, and such as sit vpon them. Now therfore take good hearts vnto you, and be couragious, for it so stands you in hand. Do not thinke them to be like the nations that heeretofore yee haue had to doe withall: I my selfe haue experience otherwise of their valiantnesse and sleights of warre. This said, he marched in aray most strongly, that they should not be scattered asunder, and gaue them charge, specially to the vawarde, to take heede of stumbling vpon Welles and Cesternes, whereby they might bee hindred, for as yet the day was scarce broken: and besides this, *Titus* had knowledge howe the Iewes fearing of his comming had digged secret trenches and pitfalles. Wherefore to auoid them, he led his hoast to the mount *Oliuet*, in which place it neuer came in their minds to dig.

Therefore when hee came to the mount *Oliuet*, hee encamped there against Ierusalem, right ouer against the brooke *Cedron*, that ranne betweene the citie and the hill,

and

and many times ranne verie shallow. *Titus* campe was about sixe furlongs from the towne. The next morrow they of the towne seeing *Titus* to be encamped vpon the mount *Oliuet*, the captaines of the seditious with their companies assembled together, and fell at argument, euerie man with another, intending to turne their crueltie vppon the Romanes, confirming and ratifying the same attonement and purpose, by swearing one to another, and so became peace amongst them. Wherefore, ioyning together, that before were three seuerall parts, they set open the gates, and all the best of them issued out with an horrible noyse and shoute, that they made the Romanes afraide withall, in such wise that they fled before the seditious, which sodainely did set vppon them at vnwares. But *Titus* seeing his men flee, rebuked them, saying, Are ye not ashamed of this timerous cowardnes, when ye are so many, and a hundreth for one of them? What ignomie is it, so manie to be repulsed of so few? Wherewithal *Titus* staied them, and brought them manfully to withstande the Iewes, so that verie many were slaine on both sides. But the Romanes were not able long to abide the force of the Iewes,

albeit that *Titus* with his picked and most valiant souldiours did manfully keepe their ground, and neuer reculed. *Titus* also labored and encouraged the rest to fight, but they were so dismaied that they wist not what to do. For to forsake *Titus* they were ashamed, and to resist the violence of the Iewes they were not able. Notwithstanding *Titus* and his companie made his partie good against the Iewes, who at length left the field, and withdrew themselues toward the towne. Then *Titus* being wroth with his souldiers, that they had fled from the Iews, saide vnto them, Shall I not be auenged of these Iewes? Shall so few of them put vs to flight, not able to stand in their hands? and will ye flee or recule, seeing me abide by it? The next day *Titus* tooke al his armie, saue a fewe that he left in his campe to keepe the baggage, and went downe the mount *Oliuet*, setting his men in battaile ray, euen against the gates of the cittie. Then exhorted he them to play the men, and although they were come downe the hill, yet they should' not feare the Iewes for their campe that they had left behinde them, for the Brooke *Cedron* (saith hee) is betweene our camp and the Israelites. With these words they

they were encouraged, & determined to encounter with the Iewes vnder the walles hard at the gates of the citie, trusting to the safegarde and defence of the brooke *Cedron*. The captaines of the seditious likewise vsed policie: for they diuiding their men, sent one company to passe sodainly the brooke *Cedron* to inuade and spoile the Romane campe that were left in the mount Oliuet. These therefore went and fought with the Romans vpon the mount, and droue them out of their campe. *Titus* looking behinde him, and perceiuing that the Iewes had gotten ouer the brooke, and were in hand with his men, hee was wonderfully afraide, seeing himselfe inuironed with battailes on euery side. They within the towne, when they sawe their fellowes once at the mount Oliuet, they opened the gates, issued with all their power that was left in the towne, and encountred with *Titus*, where he had set his men in aray ouer against the gate, where they made a great slaughter of the Romanes, which (desirous to auenge the shame gotten the day before) fled not, but stoutly withstoode their force. Also the Iewes took part to thē, fought manfully, and beat downe the Romanes, that at length they tooke them to flight to-

ward mount Oliuet, so that in their flight many of them were slaine by the Iewes that pursued the chase. Upon this, diuers of *Titus* souldiers (seeing themselues beset both before and behinde) counselled *Titus* to flee with them to the mountaines to saue his life, lest he should be slaine by the Iewes, and they all together with him. For thou (say they) art a great Lord of many kingdomes, and God shall one day bring thee to the imperiall crowne of our lord thy father. Nowe therefore if thou shouldest bee slaine of the Iewes, we are al but dead: and what good should thy death doe either to thy selfe or to other, to be slain like one of vs? *Titus* would not be ruled by them, nor receiue their counsell, but kept his ground boldely, without once turning his face, saying, *I will chuse rather to die with honour, than to liue with shame.* And with that hee rushed vppon the Iewes that were nigh him, and compelled them to recule. When the Iewes that had enuironed the Romane campe, sawe that, they left the Romanes and came flocking about *Titus* by routes, assailing him on euery side, indeuouring alse with al their might to ouercharge him. Wherethrough in that place was a sore and vehement fight, and much

much people slaine on both parties: yea, *Titus* escaped narrowely from beeing slaine in that fight, and had died indeede, if certaine of his valiant souldiours had not returned vnto him, and rescued him out of the Iewes handes. That day were the chiefe of *Titus* souldiours slaine. Then the Iewes retired to their place at the walles side. They also went to the mount Oliuet, returned homeward by the brooke *Cedron*. The Romanes seeing that pursued them: whereuppon the Iewes turned againe vpon the Romanes, who fledde by and by. Thus the Iewes put the Romanes to flight thrise vpon one day.

It came to passe then, that the externall warres pausèd, and intestine ciuill warres returned most terribly amongst the seditious at Ierusalem. For vpon the first day of the high solemne feast of Passeouer, captaine *Iehochanan* and his men came into the temple of the Lord, where hee was honourably receiued of the Priests and Elders with the rest of the communaltie. And when they were within, they cast off their vpper garments, vnder which they were armed with coats of fence, & swords tied to their thighs. After that, they beset the doores, & laid hold

of

of the priests slue them and the people also, their harts was so cruelly bent against their brethren, neither regarding the reuerent countenances of old mē, nor inclining to the praiers of them that besought them, without sparing women or children, no not the sucking babes. This done, *Iehochanan* stood vp and openly protested, that neither *Schimeon* nor *Eleasar*, nor any of the rest of the Captaines of the seditious, nor any man else, should haue the soueraignetie in that citie, but he. The other hearing that *Iehochanan* had wrought such displeasure to the people of God in the temple, rose together, and slew very many of *Iehochanans* part, but in the meane season, what of the one part, & what of the other, the Israelites went to wracke, and were slaine in great number. Tidings came to *Titus*, how the Iewes conspired against themselues and slue one an other daily, whereat he reioyced greatly, and came with his whole hoast to the towne, where he found certaine Iewes without that had fled because of the rage of the ciuil wars. When they saw *Titus*, they came & besought him to enter the town, & deliuer them from the crueltie of the seditious, and they would be his seruants: for these wars had made them almost

most wearie of their liues. Yet *Titus* gaue little credite to their tale, although they made manie wordes to perswade him that it was true. For hee remembred that within three dates afore, he saw the Iewes fight against him egarly, al with one accord, so earnestly one rescuing and defending another, that no discord appeared to be amongst thē. Wherfore he would not beleue their words, in that they required succour and offered to yeeld. And as they were thus debating the matter, sodainly they heard an vprore in the town, & wonderful hurly burly, some crying open the gates, and let *Titus* come in, other cried, shut the gates, and let not the Romanes come in. Then certaine vpon the walles called vnto the Romans, speedily to come vnto the towne, and they would then open the gates, that they might enter in, requesting the Romanes to deliuer thē from the tyranny of the seditious, lest (say they) we should be all slaine by the hands of these ruinous and cruell seditious persons. The Romanes therefore ran to the gates, and when they approched nigh the walles, and were come within daunger, ꝑ Iewes hurled stones from the walles, and shot arrowes at thē, sleying very many of the Romans. The

other

ther Iewes also that were without the towne, and hadde besought *Titus* to deliuer them from the hands of the seditious, began to assaile the Romanes that were gone to the walles, with such force, that many of them they slue, the residue they put to flight, and the Iewes followed the chase almost to *Aielona*. Thē the Iewes mockt and flouted the Romanes, calling them fresh water souldiours, men of no experience, and innocent fooles, that neuer sawe the traines of warre before, clapping also their targets, and shaking their swords against them in mockage, The Romane captaines seeing these things, they tooke great disdaine at the matter, and in a great yre would haue turned backe vpon the Iewes againe, had not *Titus* caused the retraite to be blowen. Upon this, *Titus* assembled all his counsellours, captaines, and souldiours togither, and saide vnto them in this wise. I haue a sufficient triall, and vnderstand well enough your valiantnesse and courage (most worthy men and souldiours) which farre passeth the strength and manhood of all other nations, and not onely in this most excellent vertue doe ye excell: but also in knowledge and sleightes of war, in wisedome and forecast ye haue been chiefe of

all

all other. Now therfore brethren & friends, I maruaile not so greatly at the Iewes subtiltie and craft in their swearing to you, for the perswading of a thing, and after keep not their oth: but this seemeth wonderfull vnto me, that ye suffer your selues still to be deceiued of them, and to be slaine by their wiles. For all the wit ye haue, coulde not deliuer you out of their snares, but now yet againe the third time ye haue approched the walles, and this is the third time ye haue been put to the foyle for your labours. And all this commeth because ye will not be ruled by me, but transgresse your Generall and Lordes commaundement. But now my brethren, take heed what ye doe hereafter, it becommeth you not to disobey my wordes, which yee haue done oftentimes. Doe yee not remember a certaine noble man of our countrey, in the warres of *Augustus Cæsar* against the Persians, how he put his own son to death, because that contrary to his fathers commaundement (who was graund captaine of the armie vnder *Augustus*) hee had fought with his enemies, yea, although he killed 3. Persians. But what speake I of once: yee haue oftentimes set light by my commaundements, skirmishing daily with the Iewes,

and

and that without all discretion, rashly & out of order: wherby you may gather, your enterprises haue no good successe. If you continue these maners, it shall redound vnto your owne dishonours. Wherefore it were better for you to leaue off these partes, & lay away your pride, contumacie, and stubburnesse: which if ye doe, things shalbe in better safegard. Much more spake *Titus* to his men, rebuking them sharply, not mentioned heere, but declared at large in the volume ỳ we writ vnto the Romanes. When hee had said, his Princes and Captaines fell euerie one prostrate to the earth, and besought him of pardon for their rashnesse, in that they had so vnaduisedly and without order against his minde, encountred with the Iewes. Then *Titus* taking pity of them, pardoned them, requesting them to beware hereafter, that they commit nothing against his commaundement, neither in word nor deed, and so doing, they should haue his fauour, and auoid his displeasure and daunger to death for the contrary. But if they refuse to doe it, he wold not spare any man, whatsoeuer he were that should transgresse his commandement, but put him to death, and giue his body to be eaten of the foules of the aire. They answered

all

all with one voice, Wee are content with these conditions, and will doe whatsoeuer thou shalt commaund vs. After this, *Titus* considering how earnestly the *Ieroſolimites* were set one against another, how they were become such cruell enemies, that ech of them conspired others death: hee caused the pits, cesternes, and trenches that were about Ierusalem to be damd vp and stopt with earth, that the waies might be leuelled for his armie. This done, he encampt himselfe neerer the walles. Against which attempt, ỹ Iewes issued not out of the citie after their accustomed maner, to put them back from the wals. For *Schimeon* was otherwise busied, he had entertained ten M. men of the best of the seditious Iewes, and ioyned himselfe to *Iacob* the *Edomite*, captaine of nine thousand *Edomites*: with whom he had made a conspiracie, vtterly to destroy captaine *Iehochanan*. And setting vpon him, they compelled him to flee into the court of the temple, where he remained in the gate of the entrance of the temple, with 8000. and 400. good men of warre, al well appointed in iackes.

Eleaſar also was against him, and ioyned with *Schimeon*, becomming an enemie to him that before had saued his life, and so they

they both togither assailed *Iehochanan*, neglecting the defence of the Towne. By this meanes the Romans encamped themselues about the walles at their pleasure, rayling towers, and casting trenches to plant their ram̃s vpon, to batter the walles. The common people of the Iewes, that were vnder the rule and gouernement of the 3. seditious captaines, namely, *Schimeon*, *Eleasar*, and *Iehochanan*: (which although they were ill enough all, yet the tyrannie of *Iehochanan* far passed *Schimeon*, and *Schimeon* was farre worse then *Eleasar*, though *Eleasar* was the head authour and first beginner of sedition in all Israel,) were amongst them as sheepe ready to be killed. For the foresaid seditious captaines, slue the people at their pleasures, and diuided them into bandes, casting lots vppon them who should haue which, so that one had anothers men, and another man his. And this did they not only with their owne men, but also with all the rest of ỹ people, in such wise, that when the Romans made any assault, then ioyned they togither as one man to resist the Romans: and when they had giuen him a repulse, then woulde they returne to their ciuill wars, and fall togither by the eares among them-

themselues. Extreame and dreadfull was the ciuil conflict at that season, betweene the three foresaid captaines, and so sore, that the blood streamed downe the chanell out of the gates of Ierusalem, like as a brooke that runneth out of a fountain & wellspring. The Romans seeing it, were moued with much pittie, so that they wept bitterly. But *Ioseph* that was among them, was striken with so great heauinesse, that he burst out into a sorrowfull lamentation, lifting vppe his wofull voice in this wise.

Alas, alas Ierusalem, the city of the great King, how shal I now call thee at this day? or what name shall I giue thee? Sometime thou wast called *Iebus*, of *Iebusæus* that builded thee first in all this land. After that, thy name was *Zedek*, that is, iustice, whereupon the king *Iehoram* was called *Malkizedek*, for he was a righteous king: and because he raigned in thee with iustice, therefore was thy name *Zedek*. Then righteousnes had his abiding in thee, & thy bright star that shined in thee was *Zedek*. Moreouer, in his time wast thou called *Schalem*, as the scripture witnesseth, and *Malkizedek* king of *Schalem*: and that because the equitie of the people that dwelt in thee was then fulfilled. For

at that time chose *Abraham* our father (of worthie memorie) to worship God in thee, and to take thee to his inheritance, to plant in thee the roote of good works. Wherupon the tabernacle of God remaineth in thee to this day: as it was reuealed vnto the same our father *Abraham*. In thee (say I) is the sanctuarie of the Lord. For in that place did *Abraham* bind his only son vpon the top of one of the hils that is called mount *Moriah* holy and hallowed: and therefore art thou called Ierusalem, because our father *Abraham* (of famous memorie) called the place of thy sanctuarie *Adonai urech*, the Lord shall see: then thy late name being *Schalem*, this ioyned to it, made it *Iereschalem*. For the Lord god shal behold the place of thy sanctuarie, at what time it shalbe *Schalem*, that is pure, vncorrupt, without lacke or spot: but whensoeuer it is polluted and defiled, as it is at this day, then will he turne away his face from it. Furthermore, thou art called *Ieruschalem* therefore: because that whoso vnderstands the dignitie & worthienes of the place wherein thy sanctuary is, shal bid the angels of heauen to teach in it the doctrine of the holy ghost, and the spirit of wisedome and vnderstanding, wherewith little children, & the vnlearned

vnlearned in thy land, may be made wise. He also that ministreth in the temple, had on a garment of 4. colours, Skarlet, Violet, Bisse, and Purple. Skarlet in respect of the heauens that be aboue the firmament, Violet & bisse colors (which be mast of flare) because of the earth of which they came, finally purple, in respect of the sea where purple is gotten. Therfore when as the priest came into the temple to minister, apparelled in these 4. colours, hee saide before the almightie God: I am come to present my selfe here in thy sight (O lord of the world) in foure kinds of colours, that represent the partes of thy world, and in such wise doe I appeare before thee, as though I should bring all the whole worlde into thy sight. Moreouer, the aforesaide apparrell was garnished with pure gold and precious stones, after the likenesse of the tribes of the sonnes of *Iacob*, who was called Israel: that in that garment, he might haue the soueraignetie before the angels that be aboue, and by them preuaile to bring the vertue of the holy ghost: by the which they should obtaine wisedome that dwell in thee, and prosper in their studie and fayth, they might haue wisedome and vnderstanding together. His loynes also were gyrded

with linnen flops, wherewith he couered his secret parts: for it becommeth priests most of al other persons to be shamefast and bashfull, specially when he should minister in the two sanctuaries. For there are two sanctuaries, the vtter, and the inner, which is the *Sanctum sanctorum*, or holiest of all. In the vtter, the priests minister as the high Priest commmandeth them: but in the inner, that is, the *Sanctum sanctorum*, entreth no man, saue the high Priest onely, and that but once a yeare. For in it was the Arke of the couenant of the Lord, in which were laid vp the two tables of the couenant that God made with the people of Israel in the mount *Sinai*. There is also the rod of *Aaron*, that flourished and brought forth leaues. Al these were in the Temple, whiles it was yet standing. Ouer against the sanctuarie, were 14. staires or steps, vpon the which appeared the miracle to king *Cheskiahu*. And thou Ierusalem at that time wast stronger then other cities, Ladie of all prouinces: for great kings and Princes builded thee. King *Herod* much exalted thee, raysing thy walles on height, and besides that also, defended thee with another wall, that he named *Antochia*, of *Antochias* a Romane, who liberally gaue much

much money toward the repairing of the ruines and decayes that were in thee.

How commeth it to passe therefore that thou art brought thus low: and Gentiles haue the rule ouer thee nowe, and besiege thee, rasing thee, and casting thee downe: yea, they are now in the midst of thee. Wo be to vs for our sinnes, for the beautifie of thy strength is daseed, thy sanctuarie is troden vnder the foote, and made a sinke of the blood of slaine persons. Drinke now of thy cup (O Ierusalem) with thy daughter Sion, drinke I say, the cup of vexation and griefe together with her: for yet the time shal come, that visions shal be reuea'ed, and redemption also it selfe, that thy children shal returne to their coastes, with the health of their redeemer. *Then shall bee the time of friendshippe, and then shalt thou drinke the cup of hea'th and consolation.* After that, *Titus* went to view what way he might best assault the citie, and as he deuised with himselfe, he espied a plaine on that side where the sepulchre of *Iochanan* the high Priest was, whereas he staied a while, and sent one of his captaines that were there with him, called *Nicanor*, to commune with the Iewes that were vpon the wals, to moue them to peace,

willing him to say thus vnto them. Friends my lord *Titus* is desirous to spare you, and to make a league with you, that you might be at quiet, and out of this danger of destruction. And if you bee so disposed to consent thereunto, *Titus* shall make a league with you yet before night. *Nicanor* went & spake with the people in such wise, as *Titus* had willed him. The Iews gaue him no word to answere, but held their peace: wherfore *Nicanor* spake vnto them again, and as he was talking to them, one from the walles strooke him with an arrow, and killed him. Whereat *Titus* was exceeding wroth, that they should shoote at his captaine offering them peace and his death grieued him maruailously. Wherefore hee commanded ladders, brakes, slings, iron Rammes, and other engins of warre, to bee brought to assault the towne. So the souldiers brought an iron Ram to batter the walles, and planted it vpon a mount accordingly.

The Iews seeing that, were sore afraide: wherefore the three seditious Captaines ioyned themselues in friendshippe, and foorthwith opened the gates, issued out, and beat the Romaines from their peeces and engins that were nowe readie addressed, set-

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ting fire on the ram, slings, and all the other engins, a few excepted, which *Titus* and his men saued from the fire. In this conflict, the men of *Alexandria* that serued *Titus*, behaued themselues like tall fellowes, in the rescuing of the slings from the Iewes: yet the Iewes preuailed, and gote the vpper hand of them, till *Titus* came with a strong power of picked men to succour the *Alexandrians* whereas twelue of the stoutest Iewes were slaine.

In the same skirmish *Iehochanan* a Captaine of the Edomites, that came to ayd the Iewes, was slaine by an Arabian, that came behind him, and stroke him with an arrowe, whiles he was talking with the Romans that had intreated him to come to thē. For whom the Edomites mourned & lamēted sore, for he was a good man of war. The nert night certain of the seditious, chiefly of *Iehochanans* & *Schimeons* company, issued out, & came to the three wooden towres that *Titus* had erected before the walles, to view out of them the towne, and to see what the Iewes did, where he had also set both within and without them, for their defence, a great garrison of valiant souldiours. ¶Whosoeuer were nie the towers, those the Iewes

slue, the other fled to *Titus* campe.

The Romanes that were in the towers, knowing nothing of the matter, & trusting to them that were set about the towers for their safegard, slept all the night. After the Iews had thus slaine the Romanes watch, & put them to flight, they came to the towers with sawes, and cut the feete asunder, so that they fell sodainly together with them that were within, which were verie many, & slue them euery one. *Titus* hearing the alarme, & the crashing of the falling of the towers, was sore afraid, and all his whole armie, and not knowing what the matter was, they durst not stirre toward it: so the Iewes returned cleare into the towne. On the morrow *Titus* brought his whole power to the walles, and while the Iews were at their contentions in the towne, he addressed an other pyon ram, wherewith he sodainly stroke the vtter wall, and battered it through. Whereuppon the people that warded that wall, were faine to withdraw themselues within the safegard of the second wall. Then *Titus* commaunded his souldiers to rase to the ground that wall that he had pearsed, and to carry away the stones thereof, that they should bee no lette nor hinderaunce to his men. This was the

most

most substantiall and strongest wall of all, thicker then both the other, and was builded by *Herod*. The Romans labouring earnestly in the defacing of the vtter wall, were slain in great number by the Iews from the middle wall, before they could finish their purpose. The chiefe of the Iewes, perceiuing that *Titus* had not only taken, but also quite pulled downe the vtter wall, and how there was nowe but twoo walles left about the towne, it went to their hearts, & made them looke about them. Therefore began the seditious now earnestly to thinke of vnitie and concord among themselues, so that they diuided the towne amongest them into three wards. *Iehochanan* was appointed to that ward that is on the north part of the temple, beside the *Antochia*. That part of the town that was toward the toombe of *Iehochanan* the high priest, was attributed to *Schimeon*. To *Eleasar* was committed the keeping of the wall. These exhorting one an other to play the men, did valiantly resist the Romanes: so that the conflicts then begaune to be sore and hard. The Romanes for their renowne and fame, laide on loade, and the Iewes againe stucke stilly to their defence, seeing their ende at hand if they were slacke.

Titus

Titus now and then exhorted his souldiours to play the men, promising them that would valiauntly make any enterprise vppon the Iewes, aboundance of golde and siluer, and much honour withall. Then stept foorth one of his souldiours named *Longinus*, and put him selfe amongest the routes of the Iewes that were issued out of the towne, where hee slue a couple of the chiefe of them, and strait recouered himselfe againe within the aray of the Romanes. But the Iewes shrunke not from the Romanes, for they were in a feruent rage and woonderfull disdaine: and to further their courage, *Schimeon* came to his men, and cried vppon them with aloude voice, saying: For the reuerence of God (friendes) flee not this day, whosoeuer doth flee, let him be sure hee shall die for it, and his house destroyed. *Titus* also admonished his to keep their array, and not to giue backe to *Schimeon*. Then went hee himselfe to that part of the towne, where *Iehochanans* warde was, there hee caused an yron ramme to bee planted and bent against the wall, (for there was a very large plaine.) There was at that time in Ierusalem, one called *Kantor*, who gote to him a companie of the seditious, and shot from the

the walles into the Romanes armie, where he slue very many, compelling the rest to retire. This *Kantor* with 9 other tall fellows, whereof he was the *Decurian*, defended one part of the Towne. Now as the Romanes bended the ramme to batter the wall, *Kantor* cried vnto *Titus*, I beseech thee my Lord *Titus*, be mercifull to this most famous citie that is almost beaten downe already, doe not deface it vtterly, but take pitie of the sanctuary that is in it, and destroy not the habitation of the Lord God. *Titus* at his request commaunded his men to stay, and to leaue off battering the wall. Then said he to *Kantor*, Come forth hither to me, and thou shalt saue thy life, I will pardon thee, thou shalt not be destroied. *Kantor* answered, I will see if I can perswade these my fellows to come with me. But he did it vpon colour, for none other cause, then craftily to trifle out time, whereby hee might cause *Titus* to leaue off the assault for a while. So hee spake vnto his fellowes which knewe his minde, that the Romanes might heare. Let vs go downe and flee to the Romane armie. Then they drewe out their swordes as though they woulde kill him, and striking vppon his harnesse, hee fell downe to the ground

grounde in the sight of the Romanes, which were ignorant of his deceite. Then one of the Romanes let flee an arrow, that wounded *Kantor* vpon the face, and glauncing from him, slewe another that stoode by him. Then *Kantor* cried out, What doe ye? will ye shoot at vs that desire to be at peace with you, which yee graunted your selues, and now will breake your promise that ye made vnto vs? Is this the reward, my Lord *Titus* that thou rendrest me, for going about to flee vnto thee? that thy souldiours shuld shoote at me, hearing me to require conditions of peace? Now therefore my Lord, may it please thee to send hither some man of honour, to whom I may come downe and receiue assurance of thy promise, to be as one of thine owne men. *Titus* thinking he meant good faith, spake vnto *Ioseph*, willing him to go and make peace with the Iewes in his name, then to bring him vnto him, that hee might finde safegard of his life, from the common destruction. *Ioseph* answered, Why wilt thou send mee? what haue I offended thee? haue I not euer done thee true and faithfull seruice? Therefore if thou beare me any good will or fauour, send mee not vnto him whom I cannot trust. For *Ioseph* mis-

trusted

trusted some subtiltie, knowing *Kantor* afore. So *Titus* sent one captain *Iarus*, who said vnto *Kantor*, Come downe and let vs go togither to *Cæsars* sonne.

Kantor desired him to holde abroad his cloake lap, that hee might hurle him downe his money that he had there, (lest the Iewes perceiuing it, would take it from him) and then he would come downe. And as *Iarus* held vp his lap to receiue the money that *Kantor* spake of, *Kantor* with all his might cast downe a great stone, which *Iarus* espying, leapt aside and auoided: but it light vpon one of his fellowes, and slew him. *Titus* was wonderfull wroth at this, and forthwith planted yet another yron ram against the wall, and at length laid it flat vpon the ground. Then commanded *Titus* to make fires about the Wall, whereas the Iewes should escape by. *Kantor* seeing that, would haue fled, and as he made haste to escape the fires, the weight of his armour bare him downe into the fire, and there he died, more desirous of death then life. Then entred the Romanes within the second wall, against whom the seditious issued, and fought with such vehement force, that they preuailed against their enemies, slue many of the Romanes,

manes, and forced the reſt to retire vnto the firſt wall that they had beaten downe afore. In this ſkirmiſh *Titus* himſelfe took a bow, and ſhot at the Iewes in ſuch wiſe, that not one of his arrowes were ſpent in vaine, but that it did ſome annoyance vnto the Iewes. The Iewes notwithſtanding gaue them the repulſe from the towne, and they were not able to make their partie good with them. Within foure daies after, came vnto *Titus* a new ſupply of ſouldiers out of al quarters, for aid to the Romanes, by whoſe help they preuailed againſt the Iewes, at ſuch time as they iſſued out of the towne, and conſtrained them to withdraw themſelues within the walles. Yet *Titus* pitying the miſerable ſtate of the citie, temple, and people of the Lord, at that time commaunded his people to withdraw themſelues from the wals, and to leaue off the aſſault for a while, that he might offer peace vnto the Iewes, to ſee if they would now be content to ſubmit themſelues vnto the Romanes, to haue quietneſſe and reſt without daunger of deſtruction. Wherefore hee gaue them truce for fiue daies. And vpon the fift day hee came to the gate of the Citie, whereas hee ſtraitway eſpied *Sc[illegible]neon* and *Iehochanan* togither, preparing

preparing fire to destroy the Romanes Engines of warre: for all the Iewes had agreed together with one accorde and one minde, still to withstand the Romanes. Wherefore *Titus* perceiuing the Iewes to bee so desperately set, that they hadde euen vowed their liues to death: he began to offer and propose vnto them conditions of peace, and sharply to reproue and blame their obstinate stubburnesse, saying, I haue nowe wonne two of your walles, and ye haue but one left. Therefore, if ye will continue still in this selfe-willed frowardnesse, what will ye doe (most miserable creatures) when as I shal atchieue also the third wall, and quite destroy your Citie, pulling downe your temple and all? Why doe ye not rather fauour and spare your owne liues, your wiues and children? But the Iewes set vppon a sullen obstinacie, woulde in no wise heare *Titus* speake. Therefore *Titus* sent *Ioseph* to declare his minde vnto them in Hebrewe, that they might safely credite his promises, and the peace that was offered. *Ioseph* therefore went, and stoode ouer against the gate, keeping himself aloofe off, for he was afraid to come nigh the wall, knowing that the people hated him, because hee had yeel-

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ded himselfe to the Romanes. Hee called therefore vnto them aloude: hearken all yee Hebrewes and Iewes, I will declare vnto you that shall be to your commoditie. Then the people gaue eare vnto *Ioseph*, who spake vnto them in this wise.

An Oration of Iosephus, to the Citizens of Ierusalem.

YOu should ere this (good people of Ierusalem) haue fought so earnestly, whiles your Cities were yet standing, and your land replenished with people, ere euer this mischiefe had lighted vpon you. Now that with murders and slaughters amongst your selues you destroied one another, & polluted the temple of the sanctuarie with the blood of the murdered, haue not spared your owne liues, you are become few in number, a small sort of you left: what hope haue you to preuaile? Againe, you haue stirred heere, and prouoked a valiant nation, which is ruler ouer all people, and hath subdued all other lands, which also hath those Nations in subiection vnder him, which sometime raigned ouer you: besides this, you wage battaile with the Romanes without all discre-

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tion and wisedome, without anie remorse of this most famous citie, without any ruth of the sanctuarie of the Lord, without any compassion of your owne liues. Neither yet do yee forsake your purpose, for I perceiue you to continue in this selfe will to withstand the Romanes still, which is nothing els then to spread abroad this calamitie further both vpon the people of God, and vpon his holy temple. Albeit, I am not afraide onely for this holy temple and most renowned Citie, lest it should be rased and destroyed: but for the sacrifices and burnt offerings, lest they shoulde cease as the daily sacrifice is ceased. And why? because we haue sinned against our Lord God. Wherefore is his shadowe departed from vs? because that in this same temple we haue kept warres, making it an habitation for the wicked, a tabernacle of seditious persons: yea, euen the ministers and holy men of God haue yee murthered, and within the walles of the temple haue ye shed innocent blood without measure. See nowe (deere brethren) marke what ordinaunce, what engins, what instruments of destruction, are addressed to beate downe the temple, the fire is alreadie kindled to set afire the sanctuarie. And loe, euen your very enemies

are so pitiful of your temple, and they would not haue it defaced. But you (deare brethren and friends) why are you led with no remorse of your selues, that your enemies may once remoone from you these engins of warres: What haue ye now left to trust vnto, when as two of your walles are already battered downe, and one onely remaineth: You will say peraduenture, wee put not our trust in our wals, but in our God. Are ye not aware that your God hath long agone giuen you ouer, and hath turned him to your enemies, because they haue with greater honour and reuerence worshipped his name, then we which rebelliously are fallen away from him: Wherefore God assisteth not vs, but our enemies: insomuch, that except it be in such Countreyes, whereas either for extreame colde of the one side, or exceeding heate on the other, no man is able to abide, all Lands, all nations are vnder their dominion. Tell me, I pray you, what expectation haue you, seeing God hath made them a terrour vnto all Nations vppon the earth who serueth them: Why will not you obey them, that you may liue and not perish: Doe yee not consider it is come to their turne to rule ouer all, that God hath committed

committed dominion vnto them, and aided them with his assistance: Remember you not how God in times past aided the Egyptians, insomuch that they obtained the dominion ouer all the whole world: but afterward departed from them, and assisted you to get the soueraigntey ouer other nations: After that forsooke you againe, and gaue the Empire to the Chaldeis, Assyrians, & Persians, which raigned far and wide ouer many countries: Now also hath he giuen them ouer, and helpeth the Romanes these many yeares, so that they beare rule ouer all: If you will obiect and say, To what intent should God giue the dominion vnto the Romans, or other nations ouer the world, and ouer his inheritance and people also, which is an holy people, a peculiar and speciall nation of all the earth: shoulde yee not be ashamed to say this: With what discretion can you wonder at this, knowing that all mankind one and other, are the handi-worke of God, who exalteth whom he list, and whō he list he thrusteth downe: We say ye be the children of God, and his proper possession, and yee aspire to the soueraigntie: therefore it cannot be that God should determine any thing vppon you by chaunce, fortune,

or sodaine anger and displeasure, I grant. But wot ye what? The shadow or protection of the Lord hath forsaken you, because of your sinnes and transgressions against the temple & his holy ministers. How then can you stay vppon his helpe, when as he hath withdrawne his louing countenance from you, and your sinnes haue made a diuorce betweene you and him? Oh my deare children and brethren, let neuer this imagination enter into your hearts, for it shall nothing auaile you. Why will you, my deere brethren and friends, make warre vppon the Romanes, when as they are Lordes ouer nations, and haue pearced the streetes of India, and all the Iles of the sea, euen to the great Ocean sea, and from thence to all the partes of the East, whose dominion extendeth to the extreame parts of the earth? Yea, euen to Britaine, & ouer al Scotland, which is enuironed on euerie side with seas, whose people are huge like Giants, of a big stature, & of a mighrie courage, most expert archers, and valiant souldiers in battaile. To whom when the captain of the Romans came, they gaue him the repulse, and would not be subdued: but when the princes of the Romans came, they brought them into subiection

tion and seruitude vnder the Romanes. But you say (my brethren and friends) you will rather all die, then serue the Prince of the Gentiles, and that death is better for you then like, to be driuen to see with your eies, the calamities of the sanctuarie of the people of God. Search the histories & Chronicles from the time of your ancestors. When was there euer anie time wherein you were free from the yoke of the Gentiles? Do you not know that *Iacob* our father of worthie memorie, who was alwaies with God, & God with him, tooke his iourney into Egypt, to be a stranger in a strange land amongst a proude kind of people, lest he, his children, houshold, & cattel, should perish with hunger? There he had with him his 12. sons which he had begotten, and dwelt there also with his smal family, for feare of the grieuous famine that was at that time. Remember you not when that *Iudas* with his brethren went downe into Egypt, how *Ioseph* was mued as a stranger to picke a quarrell against his brethren, to bring them into bondage bearing yet in his mind what iniurie they had done him? Wherefore some of them he cast in prison, & hanged them at his pleasure with craftie accusations, especially *Iudas*, who was

the chiefe amongst them, of whome all the Iews tooke their name, who if he had beene so disposed, had beene able to lay *Ioseph* at his foote a thousand times, not knowing him to be *Ioseph*. Wherefore when he was so roughly and so sharply taunted of him, he might haue killed him in his rage. For he was a verie bold man and a hardie, and of a noble courage, which surely had not forced a rush to haue slaine the Egyptian, & more of his fellowes. Notwithstanding he did not so, but contrarie, submitting himselfe vnder the yoke of *Ioseph*, called him his Lord and good master, supposing him to be some Egyptian, humbled himselfe before him, to obtain his petition, and to get corne, lest his father, his brethren, and their family should die for hunger. What should I say of *Ioseph*, so beautifull, so wise and wittie a man: was not he faine to serue in *Pharaos* house, wherein although his wisedome was wel knowne, insomuch that *Pharao* set more by him, then by all the noble men that were then aliue, was also called Lorde great master, and *Pharaos* father: neuertheless, he humbly besought *Pharao*, that he might sustaine his father and brethren with bread, knowing that at that time the dominion belonged vnto

Pharao

Pharao and his people, being giuen them of god. And although *Ioseph* had itst to returne into the land of *Canaan*, with all his fathers whole houshold without *Pharaos* leaue: no man coulde haue letted him to do it, for hee bare the greatest rule at that time in Egypt, yet did hee not so. *Beniamin* also was likened to a rauening woolfe for his fiercenesse, when hee was fetched againe by force of *Iosephs* steward, layning a lie vppon him, how chanced he did not kill him? or els when hee alone pursued *Beniamin* and his other brethrē, could not he if he had itst haue slain the fellow, and buried him, so that the matter shoulde neuer haue come to light? Notwithstanding, they did nothing so nor so: but *Iudas* wisely weying the exaltations and detections, the promotions and disgracing, with the common courses of the world, returned againe with his Brethren into the Citie, went to *Ioseph*, and besought him, vntill his bowels were moued to pittie, and hee was knowne of his brethren. All these things doth the most holy Lawe of the Lorde rehearse vnto vs, and putteth vs in minde of, for this intent, that wee may learne to beare for necessities sake, the yoke of him that hath the preheminence and

rule for his time. Neither let any iudge or thinke, that *Ioseph* offended God, in that hee submitted himselfe vnder ỹ poke of *Pharao*: for it is no shame for a wise man to crouch vnto him, whose help he standeth in need of, whatsoeuer he be, much more if he be a king or a lord. Know ye not that our fathers were in bondage to king *Pharao* in Egypt? But after the Lord remembred the couenant that he made with our fathers, and had determined to leade them out of Egypt: he sent *Moises* our maister, of famous memorie, his angel, his chosen, who knew the Lord to be with him, whereby hee was able to destroy whosoeuer did rise against him. Neuertheles when he came to *Pharaos* presence, who thē bare rule in Egypt, he shewed not himselfe in armes, but rather with thunder and haile, that *Pharao* might well perceiue and know God was the Lorde. But at what time as *Pharao* oppressed the Israelites too sore, our maister *Moses* by (by Gods help) brought them out of Egypt, with a strong hand and stretched foorth arme, against the Egyptians, whome hee punished with continuall plagues, by that meanes deliuering the Israelites out of the handes of their lordes and maisters, and bringing them to the mount

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of God, made them heires full of all goodnes, that is to say, of the most holy lawe of God. And after *Iosua* had subdued the holie land to the Israelites, and that they inhabited it, there chanced vnto our fathers, times of aduersities, as is mentioned in the books of the Prophets, so that they were constrained to serue the king of *Aschur* a long season, and the Kings of Persia: to the Chaldees also were we in bondage, although not very greeuous, but tollerable. Moreouer, with other kings of the Gentiles wee hadde warres, & sometimes we were put to foiles, sometimes we had the vpper hand. Nowe therefore, my brethren, tell me, what shame were it to you, if you were subiect vnto the Romanes? Or what are you to be compared to other nations that be vnder their dominion? Do you not see that the Romanes raigne ouer your ennemies, and beare rule ouer them that somtimes were your masters and haters? Were it not reason that you should loue them, which haue brought down your enemies, and reuenged you of them? Which notwithstanding you haue nothing at all done, but rather haue hated them, as men voide of al perceiuing, without weying and considering, that since the time you were

time you were vnder them, ye haue alwaies liued in most quietnes and peace. I my selfe when I withstood the Romans in Galilee, knew very wel that I should be ouercome at length, but I could doe nothing for the seditious persons that were with mee, which would in no wise follow my counsell: yea, it stood me in hand to take heede of mine owne person, that I were not killed of them, after I had once counselled and mooued them to giue vp the towne. Wherefore seeing the matter stoode so, and God knew my heart, I thought best to fight against the Romans as I mought, & when occasion serued to escape to the Romanes, to take it. Further, when I was in the caue with my forty companions, I had bin lost and vndone, had not God giuen me counsell, making me a way to escape and saue my life. For they had almost slaine me, because I gaue them counsell to yeelde themselues to the Romanes, and to obey them. For I saw this was the time for the Romanes to beare rule, and that God had appointed them to be Lordes ouer all nations. For this is his manner, like as aboue he hath made some to be rulers ouer others: euen so beneath also he hath set rulers ouer the kings of the earth. Who

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ran controll him that is stronger then heet The Romanes at this present, haue the dominion ouer al lands and people, ouer the Egyptians, Assyrians, Persians & Chaldees, (to euery one of these you haue bin in bondage) & ouer other nations also, which neuertheleſſe, till their ground, sowe, mowe, plant, & gather in their fruits: and who hath the profit of these goodes and labour but the Romanes? who whiles the other toile and trauell, liue in peace and rest themselues.

Wherefore marke this also my brethren, The Kings of *Macedonia* once had the rule of the whole world, specially in the time of *Alexander* of *Macedonia*, but at this day their empire is taken from them, and they are become subiects to the Romanes. They when the Romanes first set vppon them, were very hautie and coy, determining to resist the Romanes: not withstanding they were ouercome of the Romanes, and are vnder their subiection at this day. What shoulde I speake of the people of the Philistines, which heeretofore alwayes haue vexed and annoyed you: doth not the meanest amongst all the Princes of the Romaines beare rule ouer them? What hope then haue you to escape, when yee know

know the Philistines were euer stronger then you, and you were oftentimes ouercome of them: as for example, *Saule* your king was slaine by them. But you will say, *Dauid* the annointed of the Lord of Israel, pulled them downe, and brought them into subiection. Note ye what? then God looked vppon you with a fauourable countenance, and fought your battailes himselfe: but at this day hee is in no wise present with you, for he hath turned away his countenance of saluation from you, because you haue sinned against him. And which of you can say he hath intelligence of the secret of the Lord, or hath receiued any such watch-word, as God gaue at that time vnto *Dauid*? When thou shalt heare a sound of mourning in
2.Sam.5. the tops of the Mulberie trees, then shalt thou set forward, for then shall the Lord go before thy face, to smite the tentes and campes of the Philistines. Whosoeuer (I say) hath knowledge of any such token, let him reueale it to his neighbour, and I could well consent to follow it. But seeing there is no such thing, hearken vnto me my deere brethren, come & serue the Romanes: in peace and tranquilitie. It shalbe no dishonestie for you, with the kings of Persia to

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be subiect to the Romanes: they that sometime were your maisters, shalbe nowe your fellowes and companions. But if you will perseuere and stand in your opinion still, I will enter into this discourse with you: Tell me, I pray you, when were euer your auncesters free, and when were they not entangled with the warres of the Gentiles, and the dominion of other nations? Had you not euer the victorie from the time you came out of Egypt, vntill the raigne of *Saule* the son of *Cis*? So long as the Lord was your king, you were in bondage to no man, you serued God as your only king. But after that your euill and corrupt desire stirred you to be yoke of the Lord, and lest he should raigne alone, to chuse a man to haue the dominion ouer you, according as the custome was in other nations (I meane *Saul* the sonne of *Cis*, and the other kings euery one) then serued you him, you and your sonnes, and the chiefest of you became his ministers, your goodliest daughters were made his confectionaries, his cookes, and his bakers. After *Saul* raigned *Dauid*, of worthy memorie, who ruled ouer many nations. But euen hee also brought you into bondage, and put diuers of you to death, to satisfie his pleasure withall.

withall. He being dead, you serued *Salomon* his sonne, who neuer a whit lesse then the other, euen as he listed, exercised dominion ouer you: hee also tooke vp your sonnes and daughters and made them his slaues.

After this, came other most wicked kings: so that from that time your countrey began to go to wracke, and he that was the best amongst them was *Rehoboam*, which said vnto you, My father corrected you with whips: but I will scourge you with scorpions. And so did the rest of the kinges, which raigned after him: verie fewe of them pleased God. All the other wrought abhomination, not one of them did any good, or raigned in the feare of the Lord.

And in this maner remained the Empire long time with you, vntill the kinges of *Chaldea* came and led you captiue into Babylon, whereas you were kept vntill *Choresches* time, King of Persia, who sent you againe into your countrey with a woonderful deale of gold and siluer, with great honour, which was counted vnto him for righteousnesse. After *Choresches* death, rose against you the most wicked kinges of Greece, who warring vppon you, gaue you great ouerthrowes, vntill God stirred vp the spirites

Cyrus.

of

of certaine sage priests of the stock of *Chasmonani*, that reuenged your iniuries. At that time you were brethren and frends with the Romanes, and friendship grew betwixt you many yeares. After that, you fell from the stocke of *Chasmonani*, which had deliuered you, and chose one whose name was *Herod*, who oppressed you greeuously. After him, succeeded *Archelaus* his sonne, bee yet laid a surer yoke vpon you: wherefore falling from him, yee protested neuer hereafter to serue the kinges of Iuda. So going to the Romanes, willingly yee submitted your selues vnder their subiection, to serue *Augustus* the Emperor, who ordered you gently. Him you serued as other nations did, and it was to your praise, because yee were vnder a good Gouernour. Therefore now my brethren and children of my people, what meane you at this present, that you haue determined to die, and doe not rather spare your selues and your children? Consider I beseech you, the thinges that growe vppon the earth, and all liuing creatures, beastes, wormes that creepe vppon the ground, foules of the aire, and fishes of the sea: doe you not see howe euer the stronger hath the dominion ouer the weaker: neither is it

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any rebuke or shame for the weaker, to giue place and obey that which is stronger. For the Ore and Goate are in awe of the Lyon, the Ram and the Ewe of the Woolfe, the Cow and the Lambe feare the Beare, the Goate, the Lybarde, the Hauke is afraide of the Eagle, the Doue of the Hauke. Wey the maner of beasts and birds amongst their owne kind, you shall see euer the bigger and stronger, to be master ouer the lesse and weaker. And so in all other things, the stronger set themselues before the weaker alwaies. Wherefore ye mortal men learne ye hereat: did not one God make al things, and he himsefe hath dominion ouer them all: Notwithstanding, all things are so knit together amongst themselues, that no one thing can stand without another. But hee that holds vp al things, is the blessed God, who if hee list, can bring them all into dust againe, his name be extolled for euer. Take example, I pray you, for the parts of the whole world, you shall see one part to be in subiection, another to beare rule. Be not then too stiffenecked to peruert the naturall courses of the world, but rather let your election follow the causes and euents of the same: which if you doe, you shall be esteemed for wise men.

Now

Now my deere countriemen, neuer thinke it shame for you to serue ꝑ Romans: it is time for you nowe to turne to the Lord with your whole hart, and then euen you also shal haue the dominion ouer other nations, according to your desire. This shal then come to passe, when you follow your Lord God with all your strength. Therefore neuer thinke that the Romanes, which haue rule ouer you at this day, are of lesse power then other people that heeretofore haue had the dominion ouer you. For they are a mightie nation, their empire and rule ouer other people they haue from aboue, as I haue proued to you by the similitudes of bruite beasts, which according to nature beare rule one ouer another. Notwithstanding, in mankinde it should neuer haue come to passe, that the bigger should so haue dominion ouer the lesse, vnlesse for their sins, for the which they are so punished, that one is compelled to bow his necke vnder anothers yoke. Now therfore my deere people, take humilitie and meekenes vnto you, neuer couet to alter the law of nature, but rather receiue my words & folow my counsel, obey the Romanes, prest & readie to make league with you, according to their bountifulnes, that ye may liue & do full wel. When

Ioseph had spoken these things in the hearing of the citizens of Ierusalem, they burst out and wept, gnashed with their teeth, and railed at Ioseph ouer the walles, hurling stones and darts at him, to haue killed him.

Therfore when Ioseph saw that they wold not follow his counsaile, but were so stiffe-necked, he began to rebuke them most sharply, crying vnto them in this wise, Woe to al froward people, and such as rebel against the Lord God: What meane ye you wretches: what haue ye to leane vnto, that ye are so stubburne, when as neuertheleſſe the Lord is gone from you: For you are wicked people, and haue sinned against him. How can your sins be purged, which you haue committed in the temple of the lord, by shedding of innocent bloud, without all mercy: Ye are most guilty, for ye haue fought in the temple and sanctuarie of the Lord, ye haue defiled it with dead bodies of them whō ye haue slaine in the midst thereof. Besides that, yee haue suspensed & vnhallowed the name of the lord with your fightings, making wars vpon the sabboth day, vpon your solemne and festiuall dayes.

Tell me now ye froward rebels: whether did euer your forefathers preuaile against their

their enemies with speare & shield, or rather with prayer, pennance, and pureneſſe of hart, wherewith they serued God, & again he deliuered them? But you, what haue you to truſt vnto, when as ye are vnfaithful? Your shadow and protection is departed from you, & your Lord God aideth your enemies, whoſe power he maintaineth to deſtroy you. If you imagine to bee deliuered with your swords and speares, you are fouly deceiued, wheras god would not that ye should escape ỹ hands of your enemies. Open your eies, and see what *Dauid* the annointed of the Lord saide: For the Lord will saue neither by sword nor speare. Call to your remembrance (ye very fooles) *Abraham* your father which begot you, by what meanes he ouercame *Pharao* the king of Egypt, who violently had taken away *Sara* his wife frō him: surely none other way did he obtaine the victorie, then by prayer vnto the Lord, who stirred the spirit of *Pharao*, and put him in minde to reſtore his wife *Sara*, cleane and vndefiled. *Abraham* was quiet in his bed, and at reſt from all troubles, but *Pharao* that great Lorde and ruler, hee was punished in the meane season with great plagues, because of *Sara* whom hee had taken to him by violence, to

deflowre her, which God would not suffer, but rather vncouered *Pharaos* flesh, that he was faine to shew the secret parts of his bodie to Phisitions, to see if they could heale them. But who can cure the infirmities which god sends, or who knows his intents? For who knew that *Ieschaciabus* biles could be healed with a plaister of figs, or *Naman Syrus* leppy with the waters of Iordane, or the bitter waters with wormewood? Wherfore when as no man could cure *Pharoa*, he was glad and fain to speake *Abraham* faire, and to entreate him to pray vnto God to take away from him this plague, and so by his prayer *Pharao* recouered. Then *Pharao* apparelled *Sara* in precious garments, gaue her gifts, both of gold and siluer, and precious stones, and sent her home honest, pure, and holy, to *Abraham*, liuing then at his owne house. *Isaac* also when he was driuen out by *Abimelech* king of the Philistines, & had with him the bond-seruants of his fathers houshold, to the number of 800. and eighteene, with whome *Abraham* had discomfited fiue kings, beside many other moe of his family, so that he had beene strong enough to haue inuaded the Philistines: yet he would not do it, but with al meeknes and

humilitie

humility, he vsed himselfe towards the king of that countrey. Notwithstanding, after he was driuen out of the land, the Philistines came vnto him, and entreated him, saying, We perceiue the Lord God is with thee, &c. as it is written in the Scripture. What shall we say of *Iacob*, when he fled from the presence of his brother *Esau*, he carried nothing with him but a bare staffe, wherewith he passed ouer the riuer Iordane, as it is written: With my staffe passed I this Iordane. His necessaries that he tooke with him for his iourney, was prayer, wherewith hee made all his warres. That was it for the which God assisted him, when he went away to *Laban*, and when he returned from him, when also he was deliuered out of the hands of his brother *Esau* who sought to kill him. Moreouer, by the way as hee returned, when hee wrestled with a certaine man that ouercame him. Oh Lorde, who is able to number the mercies of the Lorde, and the maruailes which hee wrought with our fathers of worthie memorie, *Abraham*, *Isaac*, and *Iacob*? What should I speake of *Moses* our Shepheard, the man of God, that feared the crueltie of *Pharao*, vntill he writ in the Lawe, that he had called the name of

his sonne *Eleasar*: for he said, the God of his father helped him, and deliuered him out of the hands of *Pharao*. And when he came before *Pharao* to deliuer Israel out of his hands, and to leade them out of Egypt: what things els ouercame he ỹ tyrant withall, then with prayer? Did he not ouerthrow the pride of *Pharao* and his Charmers, onely with the rodde of the Lorde which he had with him? Wherewith also he smote Egypt with tenne plagues, and diuided the sea into twelue pathes. And at the red sea *Moses* resisted not *Pharao* and his hoast with force of armes, but with prayer: wherfore *Pharao* and all his were drowned in the bottome of the Sea. But *Moses* sang a song of praise vnto our God, while the souldiers of the Egyptians perished, that came against *Moses* and the people of Israel with weapons, horses, and Chariots. Notwithstanding, by the meanes of *Moses* prayer, they were ouerwhelmed all in the sea, so that not one of them escaped. Who is ignorant of this, that prayer is of more force then all instruments of war: that it speedeth and hasteneth the helpe of the Lord, and his sauing health? Doe you not knowe when *Iosua* the minister of *Moses* passed ouer Iordane

vane, that he was a warlike man, and had with him very many most valiant souldiers, neuertheleſſe, hee destroyed not the seuen walles of Iericho by force of warre, but all onely with prayer, and with the shoutes and noise of the priests of the Lord, our forefathers: Know ye not how that prayer auailed *Gedion*, whenas he with three hundred men, vanquished the whole hoast of *Median Amelek*, and the people of the East: If prayer had not helped him, I pray you what had three hundred men bin able to do against so great a multitude: Marke (ye fond people) what chaunced in the Arke of the couenant of the Lord, that the Philistines took away. Our fathers truely were not able to recouer it by their swordes and force of armes: but with that prayer that the iust men of that age made, the Arke was brought againe vnto his place. Consider the times of *Hezekia* King of Iuda, when as *Sennacherib* king of *Assur* came vp blaspheming and railing vpon the sanctuary of the lord our God of hoastes, breathing out the pride and malice of his heart. By what meanes he was ouerthrowne: Did our fathers ouercome him by force of armes: Nay without doubt: but with prayer and supplication. For *He-*

zekia the king went and put on apparel meet for prayer: in steede of a shield, he took sackcloth: for a helmet, hee cast dust vppon his head: and in steede of arrowes and a sword, hee set hand vppon prayer and supplication. And the prayer that *Hezekia* made, mounted vp so farre as an arrow had bin euer able to flee: so that his one petition and prayer, ouerthrew 185 thousand most valiant men of the hoast of *Sennacherib*. Furthermore, the king of Iuda, and king of Israel, and king of Edom, ioyning their powers together, inuaded the Moabites, and in a wildernesse and vnoccupied and barren drie land, they were in great peril and thirst: what profited them their artillerie and furniture of warre? Did there not issue out for them at the instant prayer of *Eliseus* a prophet and man of God, plentie of waters in the desart, a brook in the wildernes? Came it not to passe also by the prayer of the same *Eliseus*, that wonderfull hurly burly, a rumbling, and rating of chariots of war and of horses, was heard in the campes of the Syrians, besieging the citie of Samaria, with the which noise the Syrians being afraide, fled, no man pursuing nor following them? Yee knowe also, that by the prayer of the aforesaide prophet,

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the famine and lacke of victualles that was in the towne of Samaria, was turned into great abundance and plenty, insomuch that thirtie Ephas or measures of fine meale, were solde for one peece of siluer. Doe yee not see (most foolish men) how our forefathers had the victorie euer by prayer? But let vs come to the beginning againe, and speake of Moises, what time as hee helde vppe his handes towards heauen: had not Israel the vpper hand of the Amalekites by his prayer? Iosua also by his prayer staied the sunne and moone in the sight of the people of Israel, and the sunne stoode still in *Gibeon*, and the moone in the valley of *Aialon*, that the euening was changed into noone day, and so Israel vanquished their ennemies.

Sampson also that most valiant giant, vntil such time as he had sinned, did not god euermore heare his praier, & euer he gat the victorie therby? After he had once sinned, he decayed, as any other meane person. Likewise king *Saul* al the while he walked perfectly & and purely, his prayer encreased his valiantnes and strength, but after he had once sinned, God left him, and gaue him ouer. *Dauid* also king of Israel, of famous memorie,

rie, from the time of his youth till his last ende, his valiantnesse neuer failed him, and why? because hee alwayes was helped by his prayer, neither would he euer fight against his countreymen and native people, when as *Saul* persecuted him. Wherefore he preuailed against his enemies, and because he abstained to lay his hands vppon his brethren: therefore afterward al nations feared him. Did not *Asa* king of Iuda, accompanied with a small number of menne, make an expedition against the Ethiopians, and praying to the Lord God, saide on this wise, *We indeede knowe not what to doe but our eyes are bent vpon thee, &c.* Which prayer the almightie did heare, and the victorie followed, so that *Asa* slue in the camps of the Ethiopians, tenne hundred thousand men. *Debora* a prophetesse, by her prayer brought to passe great health in Israel. What shal I tel of diuers other iust & godly women which by their prayers obtained many things. Tell me (ye mad men) knowe ye not what *Amaziahu* king of *Iuda* did? he hauing wars with the Edomits, vanquished them, & led them prisoners with their wiues and children, and Idols also, to Ierusalem: then fell to worshipping of the same Idols

that

that hee had taken from the Edomites, saying vnto them, You are they which haue saued me, therefore doe I worship you, and by you haue I ouercome the Edomites. To whom when a Prophet of the Lord came and asked him, Why seekest thou and seruest the goddes of that people, that were not able to deliuer them out of thy hand? By and by hee taunted the Prophet againe, saying. Who made thee of the kinges counsell? Wherefore after that, hee was no more reprehended of the Prophet, for the Lord had determined to destroy him, as it is written in the bookes of the Chronicles of the kings of *Iuda*. Therefore hee was taken prisoner afterward like a Fore, when hee fought against *Ioas* king of Israel in *Bethshemech*. And so was he compared to a lowe and vile thorne or shrub, and *Ioas* vnto the noble and high Cedar tree. Yea, all the euils that euer happened vnto vs in any age, it came of our selues: for our Lord God is righteous in al his workes, that euer he wrought vpon vs. Our enemies did vs neuer so much harme, as we did to our selues, and to our liues. Ye wot, the Gentiles tooke the pretious vessels of our sanctuarie away to *Babel*, & brought vs them againe vndefiled: but we polluted

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and defiled them our selues, and the temple also with innocent blood, which wee shed abundantly within it, adding sinnes to sins euer mo and mo, breaking the law with our euill actes. For who brought the Romanes first against the citie of Ierusalem, but *Hircanus* and *Aristobulus*? For they being at dissention betwixt themselues, and one hating the other, called the Romanes against this citie. Who brought *Antoni* and *Sosius*, Princes of the Romanes, against Ierusalem, but *Herode* beeing at variance for the kingdome with the house of the *Chasmonanites*? Who also called *Nero Cæsar* to raign ouer vs? Did you it not your selues? Now therefore why rebell ye against the Empire and dominion of the Romanes? If you will say, because the Romane president *Edomens* ordered you too bad: had it not been meet rather to complaine of him to the Emperour, then to rebell against the Romanes, and to make warre against them? But you wil say we rebelled against *Nero Cæsar*, because he did vs too much wrong. Wherefore then rebell ye now against *Vaspasian Cæsar*, a most mercifull man, and one which neuer hurt you? Or why make yee not peace with his sonne to bee vnder him, according as other

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mations be, that ye might liue, and not pe-
rish: Haue yee not a sufficient proofe of his
clemencie and mercifulnesse, when as hee
hath cause to be cruell vpon no man so much
as vpon me, which drewe out my swoorde a-
gainst the Romans, & killed many of them:
Notwithstanding neither he nor the rest of
the Romanes haue done mee any harme.
Yea, rather they haue bestowed many bene-
fites vpon me: and although I was in their
handes, yet they haue saued my life. I con-
fesse, that before they hadde me prisoner, I
would gladly many times haue fled to them,
but I coulde neuer doe it, for I was euer a-
fraid of my wicked companions, lest they
should haue killed me, and so my death had
been to no purpose. But nowe I praise the
Lord God without ceasling, because ỳ for
his vnmeasurable mercies sake, hee wouldo
not suffer me to be entãgled in the same mi-
schieles that you be in. Neither would I wish
to bee companion of such lost vnthriftes and
castawaies as you be, which haue shed the
bloud of innocents in the temple of ỳ Lord.
In deed if I had been with you, I shoulde
haue been void of all hope as ye be, seeing ye
spare not your owne liues, and your owne
contumacie and stubburnesse is made a

snare

snare for you. See I pray you, with howe great mischiefes you are laden. First, the Lord is not amongest you, insomuch that though the warres which you haue made amongst your selues, almost the waters of *Schiloach* are dried vp, which heretofore whē the nations made warre against you, flowed in great abundance, and ran ouer the bankes on both sides. But you are ouerthwart rebelles, that euer prouoked the Lord God vnto wrath, you haue made slaughters one vpon another in the middest of the temple of the Lord: how can then the glory of the Lord dwell amongst you? Know yee not because of *Korath* and his congregation, the Lord said vnto *Moses* and to his people: Seperate your selues from among this Congregation, and I shall consume them in the twinckling of an eie. But you are farre worse than they. For without all remorse or pitie, yee pull downe the temple of the Lord with your owne hands, and your selues set fire on the Sanctuarie, which most noble kings and most holy Prophets builded: and besides all this, ye neither spare your sonnes nor daughters. And although I bee in the Romanes campe, yet I am not absent from you, for my most deerely beloued wife is

present

present with you, the wife of my youth, whom I cannot set lightly by at this present, although I neuer had children by her: but rather loue her most intirely, because she came of a most honest and godly house. My deare father and mother are also with you, very aged persons: for my father is at this day a hundreth and three yeres old, and my mother foure score and fiue: but the yeares of my life are verie fewe, euill, and full of tribulation and sorrow, about threescore and seuen, neither haue I liued yet so long that according to nature I shoulde desire to die. Now therefore, if so be you trust not me, but suppose I haue proposed these things to you deceitfully, and that there is no trust of *Titus* couenant and bond, or that his league should be to your hinderance and discommodite: go to, if it come so to passe, it shalbe lawfull for you to kill my father and mother and my wife. Yea, I sweare vnto you by the Lord our God, that I shal deliuer my life also into your handes, that you may doe with me what yee list: and by that meanes shal the bloud of my parents, my wiues, and mine be in pledge. Therefore let the auncientes of the citie come forth, & I wil make a league betwixt them & our Lord *Titus*. And doubt

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ye not, but as hitherto the Lord God would you shoulde be afflicted and punished by the gouernment of the Romanes: so hereafter, he shall benefite you thereby, and doe you good, if so be it you will once acknowledge and confesse that al dominion is changed and altered at his commandement, and that god humbleth whom hee list, and againe whom he list hee setteth aloft. But perswade your selues of this, that as long as ye refuse to be subiect vnto the Romanes, so long you striue against your selues, Gods wrath and high displeasure: and besides that, deferre the longer, and prolong your redemption & deliuerance, not only to your selues, but also to your posteritie. Nowe therefore my brethren, I thought it my part to declare all these thinges to you, & it is in your power to chuse whether ye list: for who so wil, let him giue eare vnto me, & who not, let him abstain frō my counsaile. The people hearing these words & sayings of *Ioseph* the Priest, wept wonderfully, for they coulde haue been content to haue followed his counsaile. At this time *Titus* gaue commaundement to all the Romaines, to send againe the Iewes that were prisoners, and the slaues into the citie. By what meanes he shifted from himselfe the

bloud

blood of the seruants, and laid it vppon the necks of their maisters: for *Titus* tooke pitie of them through *Iosephs* oration, and his good counsaile. The common people of the Iewes desired nothing more then to haue come forth, and to fall at agreement, to make peace with *Titus*: but *Schimeon*, *Eleasar*, and *Iehochanan* captaines of the seditious, set strong watch & ward at euery gate, charging them to kill al that would go forth. Thus were many killed which would haue fled forth to *Titus*, and the citie of Ierusalē was closed vppe, and no man could get out nor in. In the meane season fell a great dearth and famine in Ierusalem, insomuch, that the seditious searched euerie mans house and Seller for foode. And because a certaine householder withstoode them, they killed him. Thus they deale with all them that dwelled at Ierusalem, till the victuals in the Towne was all spent, that men begame to seeke dung and verie mans excrements to eate, by which meanes much of the people died for hunger. Whosoeuer at that time could get any herbes or rootes, mice, serpents, or other creeping wormes (whatsoeuer they were) to eate, hee was counted happie, because he had founde meate to sustaine

ſtaine and ſaue his life withall, in that hard famine and terrible hunger. Moreouer, who ſo had any corne in ſtore that no man knew of, he was afraide to ſend it to the mill, or bake it, becauſe of the wickednes of the ſeditious, leſt they ſhuld take away from them their ſuſtenance: wherefore many did eate the vyle corne vngrounde in their ſellers priuily. At that time alſo were exceeding rich men in Ieruſalem, which ſtale meate one from another, ſo that the father catcht meate from the ſon, the ſonne from the father, the mother ſnatcht from hir children, the childrē likewiſe from their mother: and ſuch as fled out at the gates, or otherwiſe let themſelues down ouer the wals in the night ſeaſon, vnwares to the ſeditious perſons, the Romans killed them without. This euill therefore and miſchefe encreaſed ſo long, that the people had deuoured al that euer crept on the earth from the mouſe to the ſpider, from the newt to the weezel: whereby a moſt greeuous peſtilence followed, that innumerable of the people of the Lord died, & there was no man to burie them. When they chanced to find any dead horſe or other beaſt in the towne, a man ſhuld ſee many Iſraelites ſtriue & fight for it, in al points like to famiſhed Rauens fighting vp-

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on a dead carkase, so that in such contentions verie many were slaine. Therefore when diuers men with their wiues and children gat out of the city to gather hearbes to eate, and chanced among the Romans, the Romans laid hold of the little children, & killed them, saying, Wee will dispatch these, lest when they growe once to mans state, they make war vpon vs as their fathers do at this day. So many as came out of the gates of the city now and then, the Romanes killed, and hanged them vpon gallows, ouer against the gates of Ierusalem, to the number of 500. After the same maner *Schimeon*, *Iehochanan* and *Eleasar* delt with those Romans whom they could by any traine catch, euen hanged thē vp vpon the wals. Whosoeuer also they could perceiue would flee vnto the Romans, they hanged them likewise ouer the wals to the number of 500. But *Titus* gaue commandement to all his souldiers, that no man vpon paine of death, should kill anie of them that fled out of Ierusalē. For he tooke pitty of the Israelites, and ceased not to speake friendly & louingly to ẏ *Ierosolymites*: so that he went yet once again to the wals, & spake vnto the Iews in this sort. Heare I beseech you the counsel of *Ioseph*, and come vnto me

that you may liue, and not perish vtterly. Spare your people: why will you oppresse them vexed with hunger, thirst, pestilence, and besieging? But the seditious hearing *Titus* speake were wonderfully incensed, and intended to adde mischiefe vppon mischiefe, handling yet more cruelly the people of god. Moreouer, they railed at *Titus* to prouoke him to anger, ỳ hee might leaue off speaking to the people, which had nowe almost lost their obedience and feare of the seditious. Wherfore the seditious spake thus vnto the Romans, It is better for vs to die with hunger, & to be killed in this affliction, so to come to the blisse & light we hope for, then to liue, and see the most holy temple of God defiled & destroyed. When *Titus* saw this, he commanded an iron ram to be set to the wall to batter it, that hee might deliuer those poore wretches out of *Schimeon*, *Eleasar*, & *Iehochanans* hands, who held thē in as captiues. At the same time as they erected that engine to the wall, it fortuned there was in ỳ campe a certaine young man whose name was *Mamaganin*, sonne of *Antiochus* of *Macedonia*, one of the kings of the *Grecians*, who came at *Vaspasians* commandement to aide *Titus*. The same young man was verie swift, a good

good runner, and a hardie souldiour, but he lacked discretion. He came to *Titus* and said, I cannot but maruell at thy souldiours that vanquish all nations, and dare not set vppon these Iewes to kill them.

Titus hearing the pong K. say so, smyled and said, How chances it, that being of this iudgement, thou buckleſt not thy selfe, and makeſt thee readie to do like as thou sayeſt? Why drawest thou not out thy sword, to declare thy manhoode vpon them? Wherefore the pong king incouraged himselfe, and called together al his Macedonian souldiours, then approched to the Iews, & began to skirmish with them, shooting with their bowes and arrowes apace. But at length the Iewes handled them so, that not one of the Macedonians, saue only the pong king, which by his good footmanship and swift running, gat away, and returned to *Titus*. That *Memaganin* was of the kinred of *Alexander* ỹ great king of *Macedonia*, which had the dominion of the whole world, and whom all nations & people stood in awe of. *Iosephus* the priest demanded of him whose son he was? He answered, I came of the seede of *Alexander*, I am the tenth from him. *Ioseph* said, It may well bee as thou hast saide, that thou art of

the succession of *Alexander*, for the valiantnesse of thy heart that thou hast shewed declareth no lesse. Howbeit thou shalt vnderstand, that the Romanes haue done wisely to abstain from the assault at this time, because they knew they shoulde haue to doe with a most valiant nation, which thou hauing so wel tried, maist report and testifie when thou art asked the question.

After this, *Titus* diuided his whole armie, and laied them priuily in ambushes round about the wals. He prepared moreouer foure Rammes of Iron to batter the walles. Of these, one bee planted vppon the side of the place called *Antochia*, the Engine was thirtie cubites long. The same night captaine *Iehochanan* with his company issued forth, and vndermined the ground vnder the wheeles of the wagons that bare the Rammes, putting pitched boordes, oyled, and done ouer with brimstone, in the trenches vnder the wheeles, and vnder the boords they spread leather, which likewise was smeared and done ouer with pitch, oyle, and brimstone. Then they set fire vppon the boords, which burnt till they came to the feete of the Rams: and they once set afire & burnt, the engins fell vpon the watch that

was

was appointed to keepe it, being asleep, and killed them. Whereat the Romanes were much dismated, & said, It is not possible we should assault this cittie hereafter: for they haue burnt all our engines of warre, wherewith we haue subdued al other kingdomes: so that now of fiftie yron rammes which we brought with vs, we had but fiue left, and the seditious Iewes haue burnt three of them, what shall we now do? How shal we batter the walles hereafter? The Iewes vpon the walles hearing their wordes, flowted them, and laught them to scorne. Wherfore *Titus* incensed with anger, commaunded the other three rammes to be addressed in the place of that which was brent. In the meane season, while the Romanes were at worke foure young men moued with great zeale, whose names were, first *Thopatius Galileus*, then *Magarus Chebronita*, the third, *Iormius Schomronita*, the fourth *Arius Ierosolymita*. These all armed, issued out into the camp of the Romans, that then stood about their 3. engins and iron rams, deuising how to batter the walles of the cittie, of whome some these yong men killed, the other fledde. Then two of them stoode at defence to keep off all them that approched nigh the engines

while the other two, *Ierosolimitanus* and *Schomronita*, daubed the timber, with a certaine matter which they had prepared to make it take fire, and straitway set fire vpon them, so that sodainely the rammes were on a light fire. Then they all foure toyning together withstoode the Romans, that they should not come at the engins to quench the fire. Shortly the rammes fell downe, & the Romanes stoode aloofe, hurling stones and shooting thicke at them: for they were afraid to come nigh them, because of their great fiercenes, although they were 3000. men that kept the rammes. Yet these foure set nothing by them, nor neuer went off the ground, till the rams were cleane burnt vp, shot the Romanes neuer so thicke at them. *Titus* hearing of the valiantnes of these yong men, and the harmes they had done vnto the Romanes, made speed with his whole hoast to saue the rammes from the fire, and to apprehend those yong men. Then foorthwith issued out *Schimeon*, *Iehochanan*, and *Eleasar*, captaines of the seditious, with their souldiers, sounding their trumpets, & made the Romanes retire, that they could not come nigh the fire, and so rescued the foure yong men from the Romans that had enui-

roned

roued them round about. In that skirmish were killed 10000 men, and 500. Then gathered together al the whole armie of the Romanes, to assault the Iewes at once, approching hard to the walles of Ierusalem, there they cryed vnto the Iewes, saying, What, are you oxen or goats, that you fight on this fashion vpon the walles? Will yee be taken in the middest of the cittie, like as oxen and goates are taken in their foldes? if ye be men come forth & let vs trie our manhood here in this plaine. But you by stealth & at vnwares set vpon them that keepe our engines, snatching them vp like as it were wolues should snatch sheepe, then run away into the towne, as the wolues run into the wood. If there be any manhoode in you, behold we are ready here, come forth to vs, so many for so many, & then we shall see what end will come thereof. When the captaines of the seditious heard that, they spake vnto the warriors that were in Ierusalem: which of you will go out with vs to these dogs, to shew our force and stomackes, for the sanctuarie and city of the Lord? Then 500. tall felowes of their owne accord, issued out vpon the Romanes sodainly, slue 8000. men, & compelled the rest to recule from the wals

The

The Romanes then wist what valiantnesse the Iewes had, for the Romanes were in number 40000. fighting men, and the Iewes were onely 500. whereof not one of them was killed in that skirmish. The Romanes a farre off shot at the Iewes, and hurled stones, to whom the Iewes said, Come hither to vs, are not you they that called vs foorth, and prouoked vs to come to you? why come ye not now neare? you goe about to driue vs away with arrowes and stones. What, doe ye thinke vs to be dogges? and that wee are afraide of your stones? Are wee not men? yea, wee are your masters and betters, for ye run away from vs, as seruants flee from their masters, when they follow them to beate them.

Titus, seeing his armie, part to be fled, & parte to be slaine, he cried to his people, saying, Is it not shame for you ye Romanes, and a woonderfull great dishonour, to flee from the Iewes, so hunger beaten, famished, almost dead for thirst, and besieged? Alas, howe shall yee put away this your rebuke and ignominie? whenas all nations, which heretofore ye haue most valiantly subdued, shall heare that ye flee from these dead Iewes, whose whole lād we haue in possessiō

so

se that they haue nothing left but this onely towne, which we haue also battered, ẏ they haue but one only wall to defend them: Besides this, they are verie few, wee are innumerable, they haue no nation to aide them, we haue helpe of all landes: why then do ye flee from their sight, like as small impotent birdes flee from the Eagle? What though the Iewes vow and hazard themselues desperately for their temple and land: why do not you the same also in these warres, to get you a renowne of valiantnesse? Thus the Iewes preuailed that day, and had the vpper hand: wherefore they returned into the towne with great glorie, hauing put the Romans to so great a foile. *Titus* commanded his to addresse and prepare the other two rams ẏ were left, to batter the wals of Ierusalẽ withall. Wherfore the Roman Carpenters cast a trench, to prepare and set vp the rams within it, in such place as *Titus* had assigned thẽ. The Iewes were ware of it well enough, but winked at ẏ matter as yet, vntil they had planted the maister beames betweene the standing postes. So when the worke was finished, euen to ẏ hanging vp of ẏ engins betwixt the standing posts, to shake the wall withall, the Romans being secure

and

and voide of care, nothing mistrusting that the Iewes would stur, because they had bin quiet a fewe nightes, and neuer issued forth of the citie. Upon a certaine night, a pretie while before day, the three principall captaines of the seditious, came and cast their heades together, to deuise what they should doe. *Eleasar* gaue this counsel, and said, You two the last time issued out, burnt 3. rams, and got you renowne, and I kept the gates the while, nowe keepe ye the gates, and I will issue out with my men against the Romanes to get me a name also. The other answered, Goe then a Gods name vnto them, the Lord God of the sanctuary which is in Ierusalem shall be present with thee, but beware thou be not slaine, and in any wise thou be not taken aliue. To whom hee answered, The Lord God shall keepe me, for vpon the trust of the righteousnesse of my father *Anani* the high Priest, and his sincere seruice vnto God, I will set vpon them. *Eleasar* therefore chose 100. valiaunt souldiers, and with them hee issued out of the towne before day. The same night the Romanes had made fire about their engines where they watched, because of the cold. The artificers and souldiers that kept watch and

ward

ward about the rammes, were in number a hundred and fiftie. The day was the 27. of the moneth of *Kislif*, which was the ninth moneth that *Titus* had besieged Ierusalem. *Eleasar* and his company thus being issued out, came and found some of the Romanes snoring about the fires, other watching in their wardes, killed them all, that not one remained. Then some of *Eleasars* company set fire vpon the rammes: burnt the standing posts, ropes, chaines and other instruments of war. The artificers ỳ were there, they apprehended aliue, and burnt them, so that no man escaped. When it was day, *Titus* was aware of the smoke of the fire, mounting vp very foule, and stincking of the wood and men togither, bee drewe towardes the place therefore with his hoast, to see what the matter was. *Eleasar* in the meane season, and his companie, tooke as they might get, euery man a peece of the engines out of the fire, or some of their heades that they had killed, and returned with great ioy, flouting the Romanes, and laughing them to scorne by the way, till they came to the gates of Ierusalem, where they were receiued of *Schimeon* and *Iehochanan* with great honour. Nouemb.

Soone

Soone after this, came manie souldiers and great bandes of men out of all nations that were subiect to the Empire of the Romanes, to aide *Titus*: to whom *Titus* declared what had happened him in that siege, the stoutnesse of the Iewes, and howe they had annoied manye waies the Romane armie, adding moreouer and asking them: Did youeuer see 4. men withstand tenne thousand and 500. so that they altogither coulde neither ouerthrow them nor take them prisoners: but the foure slue the other, like as it hadde been toppes of Cowcumbers smitten off with most sharpe swordes? When they heard this, they wondered all verie much. Then *Titus* spake vnto his hoast, and to them which were newly repaired vnto him, to shew them aduise and best counsel what was to be done, lest we should be ashamed (saith hee) before all them that shall hereafter heare of our warres. The grauest and most auncient of the nations that were newly come to his aide, answered, If it please your maiestie, let the Romanes breathe a while and take their rest, which are nowe wearied with the sundrie battailes of the Iewes, and we, who are not so broken with labour, but fresh and lustie, shall try what the Iewes can doe, we

cannot

cannot thinke that they are able to withstand so great a multitude.

But the Princes of the Romanes desired *Titus* that he would not permit them this, lest he should increase their owne sorrowes, if peraduenture they shoulde be discomfited (say they) of the Iewes, and the matter redound vnto our shame. For if we which are acquainted with them, and knowe their maner of fight, cannot sustaine their violence, how shall they doe it that neuer had proofe of the strength and force of the Iewes? They shalbe to them like Hisope which groweth vppon the walles, in comparison of the Cedar trees of Libanus. The other said, Nay, they shoulde doe well enough with them. And they vrged *Titus* so instantly, that they constrained him to graunt them their desire. Then *Titus* gaue them leaue to set vpon the Iewes, thinking with himselfe, peraduenture the Iewes may bee put to the worse of these that wil fight without feare, not knowing ẏ force of the Iewes: for the Romanes that haue had triall of their strength, fight fearefully and wardy. So the Lords of the straunge nations, chose out of their armies 8000. men, 1. thousand Macedonians, 15. thousand English Britaines, fiue thousand

Aramites.

Aramites, ten thousand Affricanes, tenne thousand valiant Burgundians, 5. thousand Kedarans, last of all, tenne thousand Persians and Chaldeans. These therefore went into the plaine which is by the Sepulchre of *Iochanan* the high priest, and from thence made an assault vppon the Iewes that were vpon the walles, setting vp their scaling ladders. *Iehochanan* said to *Schimeon* and *Eleasar* his two companions, If you think good, I will issue forth and skirmish with these vncircumcised, to let them see what I can doe. *Schimeon* answered, Let two of vs doe it, and the third keepe the gates and walles, for thou alone art able to doe nothing against them, they are so many. *Eleasar* allowed this aduise, offering himselfe to beare *Iehochanan* company. *Schimeon* bade them go, saying, The Lord of the sanctuarie giue the into your handes, and deale not with you at this time according to your workes. Then *Iehochanan* and *Eleasar* issued with 1500. good men of war the ninth day of the moneth Tefeth, and was the tenth moneth that *Titus* had besieged Ierusalem, and ouerthrewe of the Gentiles of that hoast 57. thousand and fiue hundred men, besides three thousand whom they tooke prisoners: but of the Iewes

December.

Iewes were no more slaine in that fight then only seauen, whose bodies with much reioycing and great triumph they carried with them into the towne, and buried them there, lest peraduenture the vncircumcised should haue misordered them. The Gentiles that were left, with great shame and dishonor returned vnto *Titus*, who reprehended them, because they would not beleeue ỹ Romans. The next day following, the Iewes brought forth the 3000. Nobles and gentlemen that they had taken prisoners, and plucked out of euerie one of them an eie, and cutte off euery man the right hand, after sent them backe with shame and reproch to *Titus* campe. Then *Titus* consulted with all his Princes what were best to doe with the Israelites: and when euerie man had saide his minde, he liked neuer a mans counsell, but said vnto them, Well, I haue determined this with my selfe, which I will follow, and no man shall bring me from my purpose: wee will keepe the siege without any assault or skirmish, for their victuals failed them long ago, and so they shal bee famished. Besides this, when they shall see vs ceasse to fight with them, they will fall at variance amongst themselues, and kil one another. This coun-

sell was thought good of all *Titus* princes, wherefore they besieged the towne as *Titus* commanded; and closed vp al the waies of the citie rsund about, lest the Iewes shoulde as they had done before, come vpon them at vnwares. They appointed moreouer watch day and night, to take heed that no man shuld come out of the towne to gather hearbes for their sustenance.

Then encreased the hunger in Ierusalem, which if it had not bin so grieuous, the Citie had neuer beene won: for the Souldiers of the Towne were lighter then Eagles, and fiercer then Lyons. There died therefore of the famine wonderfull manie of the Ierosolimites, so that the Iewes could not finde placets burie them in, they were so many in euerie place of the towne. Many cast their dead folkes into their wels, and tumbled in themselues after and died. Many also made themselues graues, and went into them aliue, where they tarried day and night, and died vnmourned for. For all mourning and accustomed lamentation for the dead was left off, because of the vnmeasurable famine, which was so great that it cannot be tolde, and I cannot rehearse the thousand part of the mischiefe that followed of the hunger.

Titus

Titus seeing the innumerable carkases of the dead that were cast into the brooke *Kidron* like doung, was wonderfully amazed with feare, & stretched out his hands toward heauen saying. Lord God of heauen and earth, whom the Israelites beleeue in, cleanse mee from this sinne, which surely I am not the cause of: for I required peace of them, but they refused it, & they themselues are cause of this mischiefe, they haue sinned against their own soules & liues, I beseech thee reckon it not to me for a sin, that the Iews die on this fashion.

At that time, certain wicked persons of Ierusalem slandered *Amittai* the priest falsely, saying to captaine *Schimeon*, Behold, *Amittai* the high priest, which did let thee into the citie, goeth about to flee to the tents of the Romans. Thou hast experience of his great wit & wisdome, how he also knoweth al ỹ secret waies into the town, temple, & sanctuarie, & who can tell whether he wil bring the Romanes some night at midnight into the citie? Therefore *Schimeon* sent certaine to fetch *Amittai* and his foure sons vnto him.

They that were sent, brought *Amittai* and but three of his sonnes, for one was fled to the Romanes, and came to *Ioseph*. When

Amittai, with the other were brought to *Schimeons* presence, hee besought him hee might not liue, but to be put to death by and by, lest (saith hee) I shoulde liue to see the death of my children. But *Schimeon* was hard hearted, and would not be intreated: for it was Gods will that *Amittai* shoulde bee punished because he was the bringer of *Schimeon* into Ierusalem: and therefore fell hee into his handes, which for good rewarded him with euill. *Schimeon* commaunded a sort of murtherers to place *Amittai* vppon the walles in the sight of the Romans, and saide vnto him, Seest thou *Amittai*? why doe not the Romanes deliuer and rescue thee out of my handes, thee I say, which wouldest haue fled away vnto them? *Amittai* answered nothing to this, but still besought him that before his death he might kisse his sonnes, & bid them farewel: but *Schimeon* vtterly denied him. Wherefore *Amittai* wept aloude, saying to his sons, I brought (deere children) I brought this theefe into this towne, wherfore I am counted now for a theefe my selfe. All the mischiefe which is come vpon me & you, it is mine own doing, because I brought this seditious villaine into this holie citie. I thought then, peraduen-

ture

ture he wil be a helpe to the towne: but it is proued contrarie, for hee hath beene a most cruel enemie of the same. It was not inough for vs to keepe one seditious person, *Iehochanan* I meane, which tooke to him *Eleazar* the first beginner of sedition: but I must bring in also this wicked *Schimeon*, which is ioyned to our foes to destroy vs. Indeede I neuer brought him in for any loue that I bare vnto him, but all the priests and the whole multitude of the people sent mee to fetch him: notwithstanding, I am worthie of this iust iudgement of God, because I tooke vpon me such an embassage. What should I speake of thee, thou most wicked *Schimeon*? for whithersoeuer thou turnest thee, thou bringest al things out of frame. Indeed thou dealest iustly with me, because I haue sinned vnto God, to his people, and his citie, in that I haue brought thee in, to bee a plague to it, wherfore I am worthy to be stoned. Notwithstãding, it had bin thy part, thou wicked murtherer, to deliuer me and my sons from the hands of the other seditious, for I haue wrought thē displeasure, but to thee haue I done good. Howbeit, our God will not alter nor change his iudgements, which is, that I should fal into the sword of thy hand, for that

I made thee to enter into this citie, wherein I offended god grieuously. If I had purposed to flee vnto the Romanes, could I not haue done it before I brought in thee: for at that time bareſt thou no rule ouer vs. And before we called in thee, Iehochanan with his ſedition, was an offence vnto this Citie. Wherefore we perſwaded al the auncient of the towne, that thou ſhouldeſt be an aid vnto vs, to driue out our foes: but thou in whom we put our truſt, art become our enemie: yea, thou haſt bin worſe then they, for the other put men to death priuily, thou doſt it openly. Who is hee that hath ſtrengthned the power of the Romans: Art not thou hee which haſt killed the ſouldiers of God in the middeſt of the citie of Ieruſalem: for few haue beene ſlaine without. *Titus* would haue made peace with vs, taking pitie vppon vs: but that ſame middeſt thou let and hinder, euery day mouing new warres, and ſtirring new battails. *Titus* gaue charge to his ſouldiers, to lay no hands vppon the temple, but thou haſt polluted and defiled the temple of the Lord, ſhedding bloud without meaſure in the middeſt thereof. *Titus* went back from vs vpon the holy day of the Lord & ceaſed from fighting, ſaying, Go and

obſerue

obserue your holy feasts in peace: but thou vnhallowedst the feast of the Lord, and flashedst out the continuall fire with innocent blood. All these euils which thou hast committed (thou murtherer) are impudent vnto me, because I brought thee into the towne. Now therefore this vengeance is appointed to mine age of the lord God, & by thy hands shall I goe to my graue with sorrow, because I by my foolishnes was a doer in this mischiefe that is wrought by thee. Albeit now thou wicked *Schimeon*, in this that thou killest me ere that mine eies may see the burning of the temple, it pleaseth me very well: but what needeth thee thou murtherer, to put my sonnes to death before my face: why doest thou not spare mine age? Would God that like as I shall not see the burning of the Temple, so also I might not see the blood of my children shed before my face. But what shall I doe when GOD hath deliuered mee into the handes of a most wicked man? Wee that were the auncients of Ierusalem, abhorred *Iehochanan* because hee murdered olde men without all reuerence, but he slew no young men: thou destroyest old and yong, great and small, without any pittie or mercie. *Iehochanan* mour-

ned for the dead, and buried them also, thou plaiest vpon instruments at their burialles, singest to the lute, and soundest the trumpet. Then spake hee to *Schimeon*'s seruant, who was ready with a sword in his hand, and an axe, to kil him and to cut off his head, saying Go to now, and execute *Schimeon* thy maisters commandement: behead sonnes in the sight of their father, and let mee heare the voyce of crueltie in my sonnes, which notwithstanding I forgiue thee. For as I shal heare and see that against my wil: so I dare say thou killest them not willingly. Woulde God that *Schimeon* would suffer me to kisse my sonnes, and whiles I am yet liuing to embrace them ere they die. But thou gentle minister, in one thing shewe thy pittie towardes mee, that when thou hast put my sonnes and mee to execution, seperate not our bodies, neither laye in sunder their corses from mine: but so, that my bodie may lie vppermost and couer theirs, to defend them from the foules of the aire, lest they deuoure my sons bodies, for it may fortune they may be buried. I beseech thee also, that my mouth and tongue when I am dead, may touch my sonnes faces, that so I may both embrace and kisse them. But

what

what do I delay or linger any longer, seeing the enemies deny mee this, to kisse them whiles wee are yet aliue? See thou therefore that our bodies be not seuered: and if *Schimeon* will not permit this, that our bodies may be ioyned in this world, yet can he not let our soules to be ioyned. For after I shalbe once dead, I doubt not but I shall see the light of the Lorde. His sonnes hearing their fathers wordes, beganne to weepe very sore with their father, who saide vnto thē. Ales my sons why weep ye? what auaileth teares? why do ye not rather go before mee, and I will follow as I may: for what should I do now, seeing God hath giuen mee into the hands of a most cruell tyrant, who spareth neither mine age, nor your youth? But I trust we shall liue together in the light of the Lord. And although I cannot be suffered now to see you enough, yet when wee shall come thither, we shall be satisfied with beholding one another. Go yee therefore my deare sons, and prepare vs a place. O that I might goe before you! the Lorde knoweth I would do it gladly: But ye my sons, maruell neuer at this that is chaunced vnto vs, for it is no new thing. The like happened before this, in the time of the *Chris-*

monanites,

monanites, when as *Antiochus* by his wickednes put to death the seuen brethren, yong men, in the sight of their mother, which was a righteous and a godly woman, who chanced to find this mercy at the Lordes hands, that she might kisse her sonnes and embrace them, as they also kist one an other before they died. All they were put to death by the cruelty of the uncircumcised king of the Macedonians: yet obtained they that, which is denied at this day to vs that are put to death by *Schimeon*, who hath the name of an Israelite, who beareth also the couenant of our father *Abraham* in his flesh. And would to God it might fortune vs to liue in their inne or place of rest, which albeit it will not bee granted, yet wee shall be their neighbours, seeing that wee also die for the lawe of the Lorde. Therefore be of good comfort (my sonnes,) and lament not for my sake. For I iudge this my misery easier, and not so great as the calamitie of *Zidkiahu*, whose sonnes were first killed, then his eies put out by the king of Chaldea, and hee liued manie yeeres after: we are so much the more happier in my mind, because wee shall die together. Then saide *Amittai* to *Schimeons* seruant which should kill him, Make speede, I

pray

pray thee, and kill mee first before my children die, then after kill them also, that wee may die together: for so it is more expedient for vs, then to see the temple of the Lord turned into a butchery or slaughter house to slay men in. After cried he vnto God, saying, I beseech thee, O Lord God most high, which dwellest in the highest, iudge this *Schimeon* according to his workes, rewarde him according to his deseruinges. For thou art the God almightie and dreadfull, let not this theefe die therefore among the people of thy pasture: but that his death may be severed from the death of other men, let him die a horrible & sodain death, let him haue no time to confesse his sinnes, and to return himselfe to thee, that thou maiest receiue him (for thou art woont to receiue them which turne to thee by repentance) for he is not worthy of repentance, which hath spoiled & wasted many goodly things in thy temple, besides that, hath murdered most holy men in the same.

To the intent therefore that thy iudgementes may be declared in him, I beseech thee make him to bee taken captiue of his enemies, together with his wife, children, and family, and all that euer loue him. Neither giue vnto his soule any part with the people

people of God, nor let his portion be with the iust men in thy sanctuarie, for hee is vnworthy of them, because he hath not only sinned himselfe, but hath caused Israel to sin. Wherefore let his iudgement and sentence go forth from thy sight, that hee may see his wife, children, and his whole house, led into captiuity and bondage before his face. Afterward, let him die a strange death, such as neuer man heard of, let him be killed of most cruell men, which when they haue smitten him, may after quarter him also whiles hee is yet aliue, and that hee may see his go into bondage. Let him also bee a curse before all that shall see him. Moreouer, let him perceiue that my workes and testemie is better then his, when as I go vnto thee, in that great light which he shalbe depriued of. After these wordes, Amittai saide to the seruaunt who was appointed to kill him: I beseech thee, let me finde so much fauour at thy handes, that when thou hast slaine my sons, thou wouldest kill me with the same sword, while it is yet wet with the bloud of my sons, that our bloud may bee mingled, and this may be a recreation to my soule. Kill me also in the sight of the Romans, that they may auenge me and my sonnes, vpon this most cruell

cruell *Schimeon*, they shalbe witnesses a-gainst him, that I was not their friend. But would God my matters were all in that state as they were before, for then should they perceiue me to be an enemie of *Schimeons*, and a friend of theirs. Woulde God I had withstood *Schimeon* at the first earnestly, as I made war vpon the Romans, that I might haue auoided his cruelrie from the people of God. When he had said all these things, he praied before God almightie, saying, O God which dwellest in the highest, thou only art most mightie and fearefull, open nowe the eies of thy iudgementes, consider and iudge betwixt me and seditious *Schimeon*, whose malice is become vnmeasurable vpon the people of God, that hee which sheddeth the bloud of them that feare thee in the midst of the temple, may bee rebuked of thee with thy rebukinges, according to his workes: make speedie vengeance and prolong not, & that for the deathes sake of thy saintes, for the iudgementes are the iudgementes of trueth. Then *Schimeon* gaue commaundement to foure cut-throtes of his, that three of them should kill *Amittais* three sonnes before their fathers face, and the fourth should kill *Amittai* himself, and so the bloud of the

sonnes

sons was mixt with the bloud of their fa-
ther. Afterward *Schimeons* seruant tooke the
body of *Amittai*, and laid it vpon the bodies
of his sonnes, as his desire was, then tum-
bled them ouer the walles: After that, com-
manded *Schimeon* that *Chanachu* the high
Priest should be put to death, whose bodie
was cast vnto the bodies of *Amittai* and
his sonnes. *Aristius* also the Scribe, one of
the noble men of Ierusalem, was killed at
the same time, and tenne iust men mo of his
kindred and house, because they mourned for
the death of *Aristius*. It fortuned while *Schi-
meon* was a killing of those ten certain sub-
stantiall rich men passed by, and were won-
derfully amazed when they sawe the thing,
saying one to another, How long will God
suffer the malice of *Schimeon*, and will not
search out the bloud of iust men, nor reuenge
them? Certaine seditious persons hearing
this, told it vnto *Schimeon*, who comman-
ded them to be apprehended, and murthered
the same day. After this, there passed by 11.
of the noble men of Ierusalem, which seeing
42. innocents to be put to death by *Schimeō*
they lift vp their eies to the heauens, & said,
O Lord God of Israel, how long wilt thou
hold thy hand, and keepe in thine anger a-
gainst

gainſt theſe tranſgreſſors of thy will: which when *Schimeon* heard of, hee commaunded them to bee apprehended, and killed them with his owne handes. *Eleaſar* the ſonne of *Anani* the prieſt, ſeeing the malice and wickednesse of *Schimeon* to be great, that hee made away the iuſt and godly men of the citie, and that there was no hope left, he tooke the towre of Ieruſalem, remained in it, and kept it with his. *Iehudas* alſo a captaine ouer a thouſand men, which kept a turret that *Schimeon* had made to put iuſt and God men in, got him vpon the top of the walles, and cried to the Romanes, if peraduenture they woulde deliuer him, and the reſt that were at Ieruſalem. Wherefore he went about to eſcape with his 1000. men that he had with him, and came toward the Romanes. But the Romanes truſted them not, thinking he had ſpoken this for deceite: wherefore they came not to helpe him. *Schimeon* vpon this killed *Iehudas*, and the thouſand men which hee hadde with him, and commanded their bodies to bee tumbled ouer the walles in the ſight of the Romaines. Then *Schimeon* cried to the Princes and captaines of the Romanes, ſaying: Loe, theſe are *Iehudas* company, theſe woulde haue come forth

vnto

vnto you, take their carkases to you, and receiue them againe, if you can, or els deliuer the rest which yet lye out of our hands.

Gorion the priest, father of *Ioseph* the priest, which wrote this booke to the Israelites, was at that time in bonds & prison in a certaine Turret, a man of great age, vppon a hundred and thirtie, and no man could come vnto him, nor from him. *Ioseph* therefore went to the Turret where his father was kept, to vnderstand howe hee did. Hee beheld also the Turret a farre off, if hee might espie his father, and comfort him. And as he passed by looking vp to the turret, the seditious hurled a stone at him, which hit him on the head, that it ouerthrew him. The seditious seeing *Ioseph* cast out of his charret, determined to goe downe vnto him: but when *Titus* had knowledge thereof, he sent a great strength to helpe him vp againe, & to defend him, that his enemies did him no wrong. The seditious going about to take *Ioseph* sounded a trumpet very lowd, which when *Iosephs* mother that was kept in *Schimeons* house heard, being now very olde, 85. yeares asked what was the cause of the hurly burlie. They told her, that the seditious ilued out at that houre against *Ioseph* to

take

take him. When she heard that, by and by she ran out of the house that she was kept in, and climed vp the wals, as lustily as though she had been a yong girle of 14. yeares old, tare her haire, and cried out weeping and saying before al them that were present: Is my hope then come to this? could I euer haue looked that I should haue ouerliued my son, and that I should not be suffered to see him, and to burie him? I had trusted hee should haue buried me, and that he should haue bin a helpe to me in mine age, and when my whole family by the seditious was almost made away and extinguished: yet I said, this shal comfort me. Now therefore what shal I do, when I haue none left to comfort me of all my children that I bare, for betweene the seditious and the Gentiles our enemies, they haue slaine 18. sonnes that I had, and what shall I do now from henceforth, but couet death? for I desire not to liue nowe any longer. And how should I receiue any consolation when I see my sonne dead, and I cannot burie him? Lorde that I might die by and by, for I can not liue any longer, since my sonne *Ioseph* is dead. Shee went vp yet further vpon the walles, till she came to the Turret where her husband

was in prison, and stretcht out her hands towards heauen, crying with a loude voice, O my son *Ioseph* my son where art thou? come and speake vnto me, and comfort mee. The seditious hearing her, laught her to scorne: but the Romans when they heard her, and knew of *Ioseph* that it was his mother, they wept and lamented her case, and manie of the Iews also that were in Ierusalem: but they were faine to refraine it, lest they should be perceiued of *Schimeons* cruel cutthroates. Then *Iosephs* mother saide to the seditious that were with her vpon the wals, Why do ye not kill me also which bare *Ioseph* my son, and nurst him with these breasts? Ye enemies of the Lorde haue murdered him with other iust and righteous men, why kill ye not me also? God be iudge betwixt me and you that haue killed my sonne giltlesse. The seditious answered her, Canst thou not, if thy list, tumble downe ouer the wal and die? we will giue thee good leaue. When thou hast done so, the Romanes shal take thee vp, and burie thee honourably, because that thou art *Iosephs* mother, who is their friend. She answered, How should I do this euill vnto my selfe, to kil my selfe, and constraine my soule to goe foorth of my bodie, before that

God

God do call it: if I should doe so, I should haue no hope left in the world to come, for no bodie wil bury them, whom they perceiue to haue killed themselues. These and such like, while she reasoned wisely, the seditious heard, and mocked her. Wherfore she wept the more abundantly, so that the Romans and other godly men hearing her wisedome, could not abstaine from weeping.

Ioseph when he heard his mother speake, he got an armour, and approched to the wall, accompanied with most valiant Romans, to defend him from the arrowes of the Iewes, and spake to his mother. Feare not my deere mother, nor take any thought for me, for I haue escaped the hands of the seditious, God hath not suffered me to come into their hands. Wherfore I haue heard the words of these wicked counsellours, that aduised thee to kill thy selfe, and thine answere againe to them, which before thou gauest them I knew thou wouldest answer. God forbid, say I, God forbid, that *Ioseph's* mother, and the wife of *Gorion* should consent to the counsaile of the wicked. Wherefore (my deere Mother) bee content, and beare the yoke of the seditious patiently, and humble thy selfe before them. Neuer

striue against the miseries and calamities of this time, which thou canst not alter nor remedie. For they shall perish, but we shall stand and continue.

There were certaine men of Ierusalem at that time, that came to the gates, ouercame the ward, and got out with their wiues and children, and so escaped to the Romans, because they could no longer abide the famine and the iniquitie of the seditious. They were faithfull citizens and of great authoritie, whom when *Ioseph* heard of, he brought to passe that *Titus* spared them, and receiued them to mercie. For *Ioseph* bare witnes and reported for them, that they were noble men of Ierusalem: wherefore the Romans receiued them, and gaue them foode and sustenance, but certaine of them could not brooke nor take it, because of their great hunger wherwith they had bin long pined, and when the meate discended down into their bellies, they died straite. Their little children also when they saw bread, they fell vpon it, and receiued it indeede with their teeth, but they were not able to chew it, and died holding the bread betwixt their teeth. *Titus* seeing them die when they tasted the meate, had ruth and compassion vppon them, and was

verie sorie, saying vnto *Ioseph*, What shal I do for thy people, which as soone as they begin to eate, die straitway? *Ioseph* answered, my Lord, I remember I haue seene this experience, that they which fast long, and after would take meate, first they must drinke a little sodden milke, or else eate of a certaine corne called *Simel*, sodden in milke, wherewith they strengthē their bowels before they take meate: specially such as walked through wildernesses, whose bowels were long emptie, when they came to places inhabited and founde meate, they were wont to vse this meanes. Therefore *Titus* commanded his men to doe as *Ioseph* bade them, whereby many of the Iewes recouered and many died of the flix. These Iews which were escaped thus out of Ierusalem to the camps of the Romans had swallowed vp their gold, siluer and precious stones, to hide them, lest they should be found of the seditious.

They therefore which recouered and brooked meate, when they would satisfie nature, they went alone out of the campe, and after sought their gold and siluer and precious stones, which were disgested in their excrements, and so did they euerie day. At length certain *Aramites* and *Arabians*, espying the

Iewes to vse this fashion, tolde it amongest their fellowes, one to another, and made a conspiracie to lay waite for the Iewes, and whomsoeuer they gote, they ript their bellies, to find the gold and other iewels which the Iewes had hid there. And by this meanes the Aramites and Arabians had murdered 2. thousand Iewes. But when *Titus* heard of this, he was wonderfull wroth, and commaunded them to bee apprehended that had doone this wicked deede, and to bee put to death, whose goods were giuen to the Iewes that remained aliue. They that were put to death for this fact, were 2. thousand *Aramites* and *Arabians* together. After this, *Titus* espied his Princes and Captaines to haue decked their armour with gold and siluer, some of them also to weare golden sceptres, and some of siluer, with other ornaments vpon their heades: he called them together, and said vnto them, Lay away this geare, these things are they that prouoked the *Aramites* and *Arabians* to worke this wickednesse, against these poore and miserable Iewes which fled forth vnto vs, that they might liue vnder our protection. The captaines therefore and princes of the Romans hearing *Titus* commandement were obedi-

ent,

ent, and strait laid away from them those ornaments of golde and siluer. *Titus* also gaue commaundement, that the rest of the *Arabians* and *Aramites* should be banished the camp, and that no man hereafter should commit any such hainous deede against the Iewes. Notwithstanding, when as any *Aramite* or *Arabian* could get any Iew farre out of the campe that no man might see it, he killed him. Of the Romanes in the campe, no man either did or saide any euill vnto the Iewes, saue certaine vngodly ruffians, which had learned at the *Aramites* and *Arabians* those euill and wicked prankes: for they also when they chanced to meet with any Iew out of ỳ camp, if there were no man by, they killed him, and tooke away his golde and siluer that lay hid in his bowelles.

When this came to *Titus* eare, hee commanded to make proclamation in this wise. Whosoeuer he be that hath seene, heard, or knowne any thing of this horrible deede, which is committed of certaine Romans vpon the Iewes, or whosoeuer hath done anie such thing himselfe, let him come and make relation vnto *Titus*, which if he do, the matter shalbe forgiuen him, if not, he shall beare the burthen of his owne wickednes, & stand

at his perill, if any thing be proued by him hereafter. Therefore certaine Romans that knew with themselues that they had committed the deed, and being afraid of *Titus*, reasoned with themselues thus: If wee doe not confesse vnto him the trueth, hee will by his wisdome search out these offenders, and punish them by death. Wherefore trusting vnto *Titus* words of the proclamation, they came all, whosoeuer had either done it himselfe, or knowne other to doe it, and declared it to *Titus*, saying, This haue I done, this haue I knowen, this was I accessarie vnto, and haue not hitherto made thee priuie thereunto. There were of them in number, 320. men, that made this confession, all those *Titus* commaunded to be cast into hote ouens, and to be burned. This doone, the Iewes were more safe euer after in the Romanes campe without all ieopardy, no man hurting them either in word or deed. Yea, if any Roman found a Iew abroad wandring, he conducted him gently and peaceably into the campe. There was a certaine Scribe of Ierusalem at that time, a faithfull man, whose name was *Menachen*, sonne of *Serak* the Scribe, whose auncestors had serued *Esdras* the Scribe of woorthy memorie, in Baby-

Babilon: and being a keeper of the least gate which was in Ierusalem, vpon that side towards the brooke *Kidron*, noted the number of the dead that were caried forth to burying by that gate, & found they came to 115. M. 8. C. and 8. persons, which were al of the nobles and gentlemen, or at the least of the substantialest men of the Iewes. *Titus* vppon a time (*Ioseph* being present) asked the question of those princes of the Iewes which were sedde vnto him, saying, I charge you vppon your fidelitie, to shew me how many Iewes be dead in the towne, since the time I besieged it to this day. They gaue him the number therfore, euery man as far as they knew, of the dead that were carried foorth at all the gates to be buried, and the summe came to 700575. besides them that euery where lay dead in the houses and streetes: besides them also that were slaine in the temple, and they that lay here & there vnburied. Which when *Titus* heard, he maruelled greatly, and said, It is well knowen to the Lord God of heauen, that I am not the cause of these euilles. For I desired to bee at peace with them oftner then once, but the seditious euermore would nothing but warre warre.

At that time the hunger began to ware very

verie great in the Towne, amongst the seditious, which neuer lackt before this, for they tooke it alwaies from other men by force, till now at length they were distressed with hunger themselues: so that after they had eaten vppe all their Horses, they eate also their young, and the leather of the charrets: neither was there left any greene boughes of the Trees, nor any hearbes, that the seditious might get to eate. For the Romanes had hewed downe all the Trees, and cut downe al the bushes round about Ierusalem, by the space of thirteene miles, so that the whole field and territorie of Ierusalem was spoyled, which heretofore was replenished with marualious goodly gardens, and most pleasant Paradises.

After that, the Romanes made vppe another iron Ramme, verie terrible: this they bended against the walles, to see if there were any souldiours left in the Towne, so stout as they were in times past. When the Captaines of the seditious sawe that, they issued out with their companies against the Romanes, and slew verie many of them in that skirmish. Wherefore Titus saide, It is not wisedome to fight with them any more, but rather with the rammes

to

to shake and batter the wall, for they haue no more but this wall left, and so we may bring our whole hoast at once vppon them, and subdue the seditious. This counsaile of *Titus* was liked of all the Princes and people. The Captaines of the seditious mistrusting no lesse then the Romanes entended, that they woulde bee occupied hereafter in battering the wall, beganne to build a countermure within, ouer against the place where the Romanes wrought with their Ramme, which was in the plaine by the Tombe of *Iochanan* the high Priest, for there was none other place besides, that they might approch vnto with their Rammes, and there the Romanes had made two breaches in the two other walles before. The seditious made this countermure, because they were not able to burne the iron Ramme as they had done before, being nowe almost famished, and so pined away, that they coulde scarce stande vppon their legges. For if they had beene so lustie as they were before, and able to sette a fire the engines, the Romanes had neuer beene able to winne the towne, but should haue beene compelled to leaue the assault, as they were constrained to giue ouer skirmish-

ing

ing and fighting. On a certaine time, when the Romanes fled, the seditious pursuing and killing manie of them, said, The Romanes will be weary, leaue off their siege, and go their waies, that we may dwell at libertie, and turne to the Lord our God. And when they returned at this time (or at any other time) prosperously into the towne, they oppressed the people more cruelly, exacting food of them, and saying, Giue vs meate, if ye will not, we will eate your flesh, and your sonnes. But the Romanes tooke courage to themselues, to fight stoutly, and said one to another, let vs sticke to it hard, and be valiant in our fights, it shalbe shame for vs to flee from these feeble and hunger-starued Iewes, which are more like dead images, than liuing persons. Therefore they began most earnestly to set vpon the walles, and to make a batterie sodainly, they beat downe a great part of that inner wall which ỹ Iewes had newly erected, and gaue a great shout, saying, Ierusalem is wonne, wee haue gotten the towne. But when they looked a little further, they espied another countermure raised ouer against the breach: Wherefore the Iewes through the towne gaue also a great shout, and sounded their trumpets, reioysing

ioyning that they had builded another new countermure for that which was battered downe. The same was in captaine *Iehochanans* ward. The Romans seeing the countermure, and hearing the Iewes make such triumphes in the town, were much astonied, all their ioy was dashed and turned into dumpes, so that they coulde not tell what they should doe, with that stubburne people of Ierusalem, which had done them such damages. The Romanes set vppon the Towne againe another way, whom *Titus* willed rather to remoove the engine, and to bend it to the newe wall, whiles it was yet green and vnsetled, saying, Let vs batter it, and wee shall see it fall by and by, and then shall we enter the towne. The Romane captaines followed not *Titus* counsaile, but scaled the walles which they hadde battered. The Iewes defending their countermure fought with the Romans within the breach, repulsed them from the wall and the towne, and so hauing abated much the strength of the Romanes, returned to their lodgings. Then said some of the Romanes: wee will neuer besiege this towne any longer, for we shall not be able to get it whiles we liue. And therefore let vs breake vp and depart,

before

before we be all destroied with this siege: for except we doe so we shall be consumed therein. *Titus* seeing his souldiers to make so hard a matter of the winning of the towne, called them al together, and saide vnto them, Tell me now yee Romane Princes, doe ye not knowe that all warres and other businesse whatsoeuer they be, are more hard, and require greater diligence in the end, than in the beginning? In which whoso trauell, if they faint in the end, do they not labour in vaine? euen as your labour shalbe in vain, if ye giue ouer the siege now.

Consider a shippe, when it hath compassed the whole Sea, and is nowe readie to arriue at the shore, beeing troubled with a tempest, if the Mariners should then be negligent, the ship may easily be lost, and all they which are in it perish, the Mariners disappointed of their purpose, in that they shall not attaine vnto the place which they coueted to come vnto. Likewise builders, if they finish not their work, but leaue off afore they make an end, is not all their labour lost and spent in vain? Husbandmen also, if they till their ground, and then sow it with seede, shall they not loose their paines, vnlesse they will also mowe it? In like maner, you haue

fought

fought very long against this citie, manie Princes of you and worthy men haue been slaine, and nowe you may see the strongest walles of the towne are broken and made equall with the earth, the people your aduersaries consumed with hunger, pestilence and sword: what shal it then auaile you all that euer you haue done, if you slacke your diligence, and will not finishe the worke of the siege? Haue ye not then employed your labour in vaine? And why should this new wall so dismay you? yea, why doe you not prepare your selues to beate downe this new wall, which is much slenderer than the other three that ye haue cast downe? If so be it ye would determine to leaue off the siege, had it not been better for you to haue done it at the beginning, whiles your army was yet whole? Now, when as you are fewe, and your most valiant Souldiers slaine, why doe you not rather chuse to die than to liue? Did not you once enter this towne, in the time of *Nero Cæsar*, defend his name? nowe therefore when *Vaspasian* my father raigneth, who is not only of greater power then *Nero*, but also more gentle toward you than euer was *Nero*, if you shoulde abate and slacke your endeuour and diligence,

gence, it should be to your great shame and reproch. Why take yee not example of these Iewes valiantnesse, whom nowe already, sword, pestilence, and famine hath wasted, so that they haue no hope left: neuertheless, they fight still, and neuer giue it ouer. Doe you not see euery day, how some of them issue out of their town, and boldly assaile you, not without ieopardie of their liues, insomuch that sometimes they die for it? Which things they doe for none other cause, than to get them praise and renowne for their great prowesse. When as *Titus* had well debated these things, and such like in the eares of his souldiers, a certaine valiant man named *Sabianus*, said vnto his fellows, Whoso dare go with me to assault those Iewes, let him come hither to me, that wee may fulfill the commandement of *Cæsars* sonne our Lord and captain. And forthwith he took his Target, and his drawen sword in his hand, made toward the towne with aleuen tall fellowes following him, whose valiantnesse and courage *Titus* wondred at greatly. The Iewes kept their ward vpon that part of the wall, where the Romanes had a repulse of late: so when they saw *Sabianus* and his companie drawe fast toward them, they beganne to

assaile

assaile him with stones and arrowes, but *Sabianus* setting light at him, vrged the Iews. Shortly one of the Iewes met with him, and gaue him such a blow, that he felled him to the ground, yet gat he vp again, & fought for al that wound manfully, and as one that had rather leaue his life, then to fight, til another Iewe came & slew him out-right. Three also of his fellowes were killed fighting valiantly in that place, the other eight returned to the Campe, so sore wounded, that they died the next day euerie one. Further, other Romanes seeing *Sabianus* acte, and studying to doe the like: the next night they tooke a counsel vpon a twenty of them, and agreed to assault the towne.

This their enterprise when they vttered to the standard bearer of *Titus*, he and many other of the Romans went with them. They all scaling together, and clammering vp the breaches, gat vp vpon the wall sounding a Trumpet, and gaue a great shoute. The Iewes being at their rest, as men oppreſt with hunger and wearines, and hearing this larum and shoute of the Romanes, were wonderfully amazed, not knowing what the matter meant, or how they should defend themselues. *Titus* also heard the shoute:

and when hee had enquired the matter, hee chose out certaine valiant men, and drew toward the breaches with them. In the meane season the day was broken, and the Iewes rising from their sleep, espied *Titus* upon the wals, & marueiled thereat greatly. The Romans therfore gathering toward *Titus*, came very thicke into the towne, some by the breaches of the wall, and other some through the vault, whereby the Iewes were wont nowe and then to make irruptions, and to recouer themselues within the towne againe. The Iews set themselues in aray against the Romanes in the verie entrie of the temple: upon whom the Romans ran with their drawen swords, for they had none other armour, nor the Iewes neither, being so hastily taken at such a sodain. The battaile waxed very hard and wonderfull vehement on both parties, the like was neuer seene in Ierusalem, nor heard of in any time: for euerie man claue hard to his next fellow, and no man could flee on no side. Therfore the battailes wax strong, with clamours and shouts on both parties: now the ioyfull shoutes of the banquithers, now the waylinges on the other side, of them that were put to the worse. The Romans encouraged and exhorted one another

another to fight, saying, This is the day which wee haue long looked for. The Iews againe tooke heart vnto them, saying, It boots not to flee hence, but for the glorie of the Lorde and his temple, let vs die manfully, as necessitie constraineth vs: and so doing, we shall be counted for sacrifices and offerings. Which earnestnes on both sides, filled the entrie of the court of the Lord with blood, that it stood like vnto a poole or pond. And that fight continued from that morning, til that day foure daies. Then a certain souldier of *Titus*, whose name was *Golinus*, a valiant man, as was anie amongst all the companie of *Kittiim*, hee seeing the Iewes to preuaile, and to haue the vpper hand of the Romanes, which new had left off fighting and fled, the Iewes pursuing them: in a rage he ranne against them, and met them at the wall which *Herod* builded, called *Antochia*, droue them backe, & made them to take the entrance of the Temple againe, whereas preasing into the routs of the Iewes, hee was sore wounded of a certaine Iewe. And when hee perceiued himselfe wounded, hee would haue leapt backe, but stumbled at a stone in the pauement of the court of the temple, and fell downe,

where he fought yet still, till a certaine Iew killed him outright. He fought indeed verie boldly and valiantly, but vnwarily: for hee considered not his ground wherein he had to do with the Iewes.

Titus waiting for *Golinus* returne, and hearing him to be slaine, would haue gone himselfe to rescue the rest of his that were with him: but his men would not suffer him, fearing lest he himselfe should be slaine. The Iews therfore gat the vpper hand that day, and slew wonderful many Romanes in that battaile, spoyling them also (which were killed) of their armour.

These were the names of the Iewes that made the skirmish. Of the companie of Captaine *Iehochanan*, *Elasa*, and *Iphtach*: of *Schimeons* companie, *Malchiah*, and *Iaikob*, a Prince of the Edomites: and *Arsimon*, and *Iehuda*, of the companie of *Eleasar* the sonne of *Anani*. These with their companies made this slaughter of the Romans in the entrance of the Temple, and droue them backe to *Antochia*, where they kept them vp that they could not get out. Wherfore when *Titus* perceiued that the *Antochia* was in the Romans way, and hindered them: he caused it to be raced & pulled downe

to

to the ground, these things were done vppon the fifth day of *Siuan*, the third moneth, vpon the euen of the solemne festiuall day of weekes, which otherwise is called *Pentecost*, and that was the 14. moneth from the beginning of *Titus* siege against this citie.

Shortely after vppon the third day of the feast of weekes, the Iewes as many as were at Ierusalem, kept holyday, and celebrated the feast. *Titus* taking with him *Ioseph* the son of *Gorion*, went vnto the house of the sanctuarie, where the seditious and souldiers of the Iewes were gathered together, and called vnto *Iehochanan* and the rest of the captaines of the seditious, to whom he spake by the meanes of *Ioseph*, being his enterpreter, in this wise. What hath this Temple offended thee (thou seditious *Iehochanan*?) why hast thou brought vppon it this great euill and mischiefe? if so bee it thou trust so much to thy strength, come forth to vs with thy men into the fieldes, and wee shall fight with thee thy fill. Is not this your solemne festiuall day? why then wil ye fight in the place where ye should offer your sacrifices? Yee pollute and defile the Sanctuarie of your God and his name, and we spare it, knowing it is the house of God. And

the onely cause why we make warre vppon you, is your stubburne stiffenecked nes, that you will not submit your selues to vs, whom God hath giuen the dominion vnto, whose will, ye labour in vaine to disappoint. Either therefore if yee will fight no more, humble your selues vnder our subiection, that yee may saue your liues: or else if ye be determined still desperately to fight with vs, then get ye foorth from hence, and let vs goe into the fieldes, there to set our battailes in aray. Why vil ye defile your Sanctuarie, and hinder the worshipping of your God? Much more besides this spake *Titus*, partly blaming their stubburnnes, in that they had defiled their temple, and yet ceased not to pollute it more and more: partly with faire words and gentlenesse, exhorting them to yeeld, admonishing thē not to resist so mightie an armie, when as they could not doe it without danger of vtter destruction. These and many other thinges *Ioseph* expressed in Hebrew to the people, as *Titus* willed him, but the Iewes answered neuer a word: for *Iehochanan* had giuen charge that no man should speake.

Then Captaine *Iehochanan* answered *Titus* himselfe saying, We can offer no kind

kind of sacrifices more acceptable to god, then to vow, ieopard, and abandon our owne bodies and blood, for his name sake. Wherefore wee will die free in this our towne, and wil neuer come in bondage to serue you. *Titus* made him answere by *Ioseph*, saying, this your citie, I grant is a holy citie, and your Temple is most holy, which no man doth denie. But ye haue greeuously sinned, in that yee haue polluted the temple of the Lord your God, by shedding in it the innocent blood of saints and priests of God, with other most godly and holy men. By what reason can ye then say, that ye shalbe accepted for sacrifices and offrings before God? Yea, rather God abhorreth and detesteth you vtterly, whenas hee requireth in his sacrifices that they shuld haue no default nor spot: but ye are al to bespotted, so that no sound place is in you. For tell me (I pray you) if there bee any more abhominable spot in men then sinne, whenas he transgresseth the law of God as yee haue done. Neither is there anie wisedome or intelligence in you. For wise men would wisely beare with the calamities of times, and knowe the courses of things. How then are ye so foolish to say, that yee are an acceptable and well pleasing

sacrifice to God, when as ye resist the will of God so prowdly: But thou *Iehochanan*, and the rest of the seditious captaines that are with thee, tell mee, arte thou not a mortall man, subiect vnto the griefes and vexations of this life, and wormes meate as wee bee? Should hee not displease thee, that shoulde take away a Table or such like thing, prepared to the honour of thee, and wouldest thou take it in good part, and holde him excused that should so do vnto thee? Why then hast thou taken away the sacrifices of thy God out of his temple, and hast stuffed it with innumerable dead bodies? Who can see or heare this, and abstaine from weeping, when hee shall knowe so many Israelites to haue suffered death by thee, and *Schimeon* and *Eleasar* thy fellowes? Neither canst thou yet apply thy mind to cease and leaue of thy malice, & yet neuertheleſſe perswadest thy selfe the while that God is with thee, and that thou with thy fellowes, art an acceptable and well pleasing sacrifice vnto God: nothing perceiuing that your sinnes seperateth you, and keepeth you asunder more strongly then any brasen wall.

It is true I confesse, that it becommeth euery valiant man, to stand stowtly in the de-

defence of his people, cittie, and countrey. *For it is better to die valiantly, then to come into the subiection of his enemy that goeth about to pluck him from his religion, & driue him out of his countrey.* But I came not hither for that intent, to draw you from your land, nor to banish you out of your land, or else to destroy it and your cities: but this is the cause of my comming hither, to offer you peace, and to make a league with you, that ye should take vpon you our yoke, & be our subiects as ye were before. Where did you euer heare of a people in al the world, y hath shewed themselues so mercifull and gentle, both towards other, & towards you, as we haue done? *Hannibal* the captaine of the *Carthaginians*, after hee had wasted our Countrey, and at length was taken by vs, was he not had in great honour and reputation of vs, and with such humilitie handled, that we made him king of his people? And so dealt we with *Antiochus* the *Macedonian*, and other Kings that wee tooke prisoners. Ye brag that ye keep the watch of your God: why then follow ye not the example of *Iechaniah* your King? who to saue the temple of your God from destruction, and lest your people also shoulde be leade away into

bondage,

bondage, or bee destroyed with the swoorde, yeelded himselfe & his house, into the handes of the king of the Chaldees. Why spare you not your owne liues, your citie & sanctuarie? Now therefore hearken vnto me, and I will make a league with you before the God of this house, who shalbe a witnes betwixt mee and you, by whome I sweare that I will neuer breake this league, neither doe you anie harme, nor spoile your goods, nor leade you away captiue, nor yet constitute anie ruler ouer you, but a Iew of your owne nation, euen *Ioseph* the priest which is with me, shall be your prince if you thinke it good: and all the faithful men also which are with me, shal returne to home againe, ye shal inhabite your owne land, ye shall haue the vse of the fruits therof with peace and quietnes, without any corruption or alteration of the seruice of your God. Wherefore credit me to take a league with you. And that ye may trust me the better, ye shal haue pledges, *Ioseph* a nobleman of your countrey, & other princes and noble men of the Romans. Come foorth therefore and intreate a peace with vs, bowe your shoulders, and humble your neckes to serue vs, like as all other nations doe, and as you haue done your selues in the time of *Nero Cæsar*,

Cæsar, that ye may liue and not be destroyed, keeping your religion safe and sound. *Ioseph* the priest hearing the words of *Titus*, and his clemency, in that he was minded to spare the Iewes, burst out aloude and wept in the presence of the captaines, and of the seditious very bitterly, but they nothing regarded it. *Ioseph* therefore seeing that *Titus* could doe nothing with the seditious, saide vnto their Princes, I marueil nothing that this citie tend to desolation & destruction, for I know the ende of it is at hand. But this is it that I marueil most, that yee haue read in the booke of *Daniel*, and vnderstand it not, which is nowe fulfilled in all pointes, and yet neuer a one of you doeth marke it. The continuall Sacrifice is alreadie ceased a good while agoe, the annointed priest is cut away and put downe. These things though they be most manifest, yet your hearts cannot beleeue them. And many other wordes spake *Ioseph*, full of admonition and consolation, but the Iewes refused to heare him. When he had made an ende therefore, and the seditious had so hardened their neckes, *Titus* turned him, and departed out of Ierusalem, saying, Let vs goe hence, lest their sins destroy vs. Wherefore he pitched his tents

without

without the Citty, in the same place where he encamped at the first. For he was afraide both for himselfe and his armie, lest they should be circumuented and closed in, and slaine cruelly in so great a City as that was. Certaine of the priestes of that time, and of the nobles of the towne, with other godly men, did wisely see to themselues, & came forth to *Titus*, submitting themselues to his mercy, and were receiued of him peaceably with great honour: whom *Titus*, commaunded to be conducted into the land of Goschen, where in tymes past the Israelites dwelt in the dayes of *Iacob* their father, and *Ioseph* Lorde of Egipt.

Thither sent he them, and gaue it them in possession, to them and to their heyres for euer, commaunding a companie of the Chaldees to safeconduct them, til they came to the land of Goschen. *Titus* directed his letter also to the Roman President which was set ouer Egypt, to take pitie of the Iewes that hee had placed in the lande of Goschen, to sustaine and succour them, and to see that no Romane nor other should doo them harme, or anoy them by any maner of meanes. Many other also of the Iewes, coueted to goe forth of Ierusalem

but

but they were disappointed by the seditious, that they could not do as they intended. And who can tell whether they were entangled with their owne sinnes, and destenied to destruction with their seditious brethren, when as their handes also were polluted with the crueltie & iniquitie of the seditious? Wherefore the seditious closed vp all the walles about the temple, that none of the Iewes which were in Ierusalem might get out to *Titus*. When *Titus* knew that many of the Iewes were desirous to flee vnto him, and could not because of the seditious: he went again to the place where he was before, and *Ioseph* with him. Whom when the people saw to be there with *Titus*, they fell a weeping, and said vnto him, We acknowledge our sins, and the transgressions of our fathers, wee haue swarued out of the way against the Lorde our God, for wee know the mercy and gentlenesse of *Titus* the sonne of *Cæsar*, and that he taketh pitie vpon vs: but what can we do, when it is not in our power to flee vnto him, because of the crueltie of the seditious? The seditious hearing them talking with *Ioseph* in the presence of *Titus* and that they spake reuerently of him, and honoured his father, calling him Lord:

they

they ranne vppon them with their drawen swordes, to kill them. Then cried they vnto *Titus*, Deere Lord and maister rescue vs. The Romanes therfore made speed to deliuer them out of the handes of the seditious. So rose there a fray in the midst of the temple, betweene the Romanes and the Iewes. The Romanes fled into the place called *Sanctum sanctorum* which was the holiest of all, and the Iewes followed after, and slew them euen there. *Titus* standing without, cried vnto *Iehochanan*, and saide vnto him, Hearest thou, thou *Iehochanan*, is not thy wickednesse yet great enough? Wilt thou neuer make an end of thy mischiefe? Where is the honour of thy God? Is it not written in the lawe of your God of the *sanctum sanctorum*, that no straunger ought to come at it, but only the high priest, and that but once a yeare, because it is the holiest of all. And now how darest thou be so bold to kill those that are escaped vnto it? and howe dare you shed the bloud of the vncircumcised therein, whom ye abhorre, and yet mixe their bloud with yours? The Lord your God is my witnesse, that I woulde not haue this house destroied: but your owne wicked workes, & your owne hands pull it downe. And would

God

God you would receiue your peace, which if it were once done, wee woulde honour this house of the sanctuary & temple of the Lord: yea we would depart away from you. But your heartes are hardened like yron, & your neckes and foreheades, are become obstinate as brasse, to your own undoing. For ye shal carrie your owne sinnes, and die in the land of the Romans. I and my fathers house are innocent and giltlesse of your death, as the Lord and his temple, in whose presence we stand, shall beare vs witnesse this day. But when he sawe that none of the seditious gaue any regard to his words, he chose out of the Romanes 30000. valiant fighting men, and gaue them commandement to take and occupie the entrie of the Temple, which is a holy court, and determined to go with them himselfe, but his nobles woulde not suffer him, but willed him to remaine upon a high place, where hee might behold his souldiers fight: and when they see thee a far off, their hearts shall be comforted, and they shal fight according as thou wilt wish them: but come not at the entrie of the Temple thy selfe, lest thou be destroied amongst other.

Titus followed the counsaile of his Captaines, and went out at that time with his

his men to the battaile. He made chiefe captaines of that hoast of 30. M. one *Karilus* and *Rostius*, two noble men, whom he commanded to set vpon the Iewes that night, when they should be asleepe with wearines. The Romans therfore doing after his commandement, set vppon the Iewes, but the Iewes hauing intelligence of the matter, kept diligent watch, and withstood the Romans all the night. But the Romans were not hastie to fight in the darke, fearing lest it might turne to their owne harme. As soone therefore as it was day, the Iewes diuided themselues, and bestowed their companies at the gates of the entrance, and fought like men. *Karilus* and *Rostius* beset the Temple round about, that not one of the Iewes might escape out, and so the battaile encreased betweene them for the space of seauen dayes, sometime the Romanes getting the vpper hand of the Iewes, driuing them within the entrance: sometime the Iewes encouraged themselues, made the Romanes retire, and pursued them to the walles of the *Antochia*: in this manner fought they these seauen daies. Afterward the Romans returned backe from the Iewes, and would not fight hande to hande with them any more.

more. Then *Titus* commanded the wals of the *Antochia* to bee pulled downe further, that there might be place for all his hoast to enter. The famine in the meane season grew more greeuous, so that no foode was nowe left. For the Iews began now to issue out, and steale horses, asses, and other beasts whatsoeuer they could catch, euen out of the Romans camp, that they might dresse them some meate, and sustaine their liues: Which they doing oftentimes, at length the Romans perceiued it, and were wonderfully displeased at the matter, wherefore they set watch and ward round about the campe, lest by the deceit of the Iewes they should bee spoyled of their cattell. So after that, the Iewes could steale no more from thence. Afterwarde notwithstanding they armed themselues, and issued out at the East gate, and brake the wall that *Titus* had raised for his owne safetie, lest the Iewes should issue out vpon a sodaine, and come vpon him at vnwares. A sort of tall fellowes therefore of the youth of the Iewes issued out by the breaches of the wall, and got vp quickly to the mount Oliuet, whereas they found Horses, Mules, Asses, and much other cattel, & slaying their keepers, they droue them before

them with great shouts into the towne. The Romanes perceiuing that, pursued them. Wherfore the yong mē deuided themselues into two bands: the one to driue the booty, and the other to resist the Romans. So there was a sore fight betweene thē, but the Iews got the vpper hande, and went their wayes cleere with the pray towarde Ierusalem. For the Iewes came forth, constrained by the necessitie of hunger, and fought for their liuing: the Romanes had no cause to fight, saue onely for shame, to see their cattell driuen away before their eyes, for otherwise they put not their liues in ieopardie to fight vnto death, as the Iewes did, yet was there many of the Romanes slaine in that fight. The Iewes while the Romanes pursued them in vaine, they gotte into the Towne with their spoyle and pray, and straitway turned vpon the Romanes, and droue them backe, pursuing them againe till they came almost to *Titus* Campe, which when the other Romanes sawe, they issued forth to the rescue of their fellowes, and pursued against those yong men, either to kill them, or to take them, albeit they escaped to the Towne without any harme, saue that they tooke a boy, and brought him vnto *Titus*.

The

he that tooke this lad, was called *Pornas*. So the Romanes preuailed against the Iewes at that time, and for a certaine token of victory, they had this young Iew prisoner. *Pornas* that tooke him, was had in great estimation for that act of *Titus* and al the Romanes.

Titus apparrelled the boy, and committed him to *Iosephus* to keepe. This boy had a brother amongst them that escaped into the town, a vile personage, euil fauored, and of a low stature, his name was *Ionathan*. Hee seeing his brother taken prisoner, commeth forth of the Tombe of *Iochanan* the high priest ouer against the Romanes, and cried vnto *Titus*, and bad the armie, saying, If there bee euer a man among you, let him come forth vnto me, here wil I abide him, and fight with him vppon this ground: and ye shall know this day, whether the Romans or the Iewes bee the better men. The Romanes despised him, yet durst they not meddle with him, but saide, If we kill him, we shal neuer be rounted the better men for such an act, & if he should kil any of vs, it should be a great dishonor to be slaine of a wretched captiue. *Ionathan* said to the Romans, How much is the manhood of the Romanes to

be regarded in our eies? Haue not you been slaine & put to flight by vs? what were you then if bandes and companies of the Gentiles came not euerie day to aide you? if they had not refreshed you, wee had long agoe eaten you vppe. Wee haue destroyed our selues one another with ciuil warres, so that we are but few left, but what are you? Who is so hardy of the best of you all, to come and declare his strength, and to fight with me? I am one of the meanest and outcasts of the Iewes: picke you out the chiefest and valiantest man amongst you all, and you shall know by and by, whether part is more valiant. When *Ionathan* had spoken thus proudly, there came forth one of the most valiantest souldiours of the Romans, whose name was *Pornas*, the same that had taken the brother of this *Ionathan*, and brought him to *Titus*, he came no sooner at *Ionathan*, but he was killed of him straitway, leauing behinde him a diuerse inheritance to *Ionathan* and the Romanes. To *Ionathan* a fame of fortitude and valiantnesse: to the Romanes shame and reproch. When *Ionathan* had so slaine the Romane, the Iews changed his name, and called him *Iehonathan* by an honourable name, and gaue him

a septer of dominion in his hand. But *Iehonathan* when he had gotten the victory, gaue not the power to God, but ascribed it to his owne prowesse, and became verie proude withal, he was not content with one victory, but would yet prouoke the Romans, railing at them, & calling for another valiant champion to be sent him, that I may kil him (saith he) and declare my force vpon him. And euen as he said so, one of the Romans, whose name was *Pornan*, strooke him through with an arrow at vnawares, and killed him. By whose example we may perceiue, It is euery mans part chiefely to take heede, that when they ouercome their enemies, they reioyce not ouermuch, nor waxe proude for the matter, for who knoweth what end they shall haue themselues? These things done, the Iewes seeing the walles of the temple, and the three wals that compassed the town, to be raced & pulled downe, knowing also that they had no helpe left, nor any thing to trust vnto, they consulted what was best to be done. There was a great huge house ioyning vpon the side of the temple ℔ K. Salomon had builded, of a great height, whose walles also the Kings of the second temple had raised on height, and had decked

& with timber of Firre, and Cedar trees. The Iews went and annointed euery where the cedar timber of the house with brimstone and pitch aboundantly. So when the Romans came againe to the temple to assault ye Iewes, and pursued them vnto that pallace: they entred the pallace after the Iews (who went out againe another way). & some climbed vp to the baclements of the house, other set vp ladders to scale it. Then reioyced they wonderfully, saying, The pallace is taken, now haue the Iews no place left to flee vnto for refuge. Thus when the Romans had gotten the pallace, and the house was thrust full of them, a certaine Iewe a young man, vowing himselfe desperately to die, went and shut vp the pallace, & set fire on the gates before annointed with brimstone & pitch. And straitway the sidewals of the house, and the whole building began to be on a light fire so that the Romans had no way to escape, because the fire compassed the house on euerie side. The Iewes also stoode in harnesse rounde about the house, lest any of the Romanes shoulde escape. Wherefore so many of the Romanes as entred into the house were destroyed with the fire, which was 22 M. men of war. *Titus* hearing the crie of the

Romans

Romanes that perished in the fire, made speede with all his men to come and rescue them, but hee could not deliuer them out of the fire, it burnt so vehemently, wherefore *Titus* and his wept bitterly. The Romans that were aboue vpon the house, when they saw their master *Titus* weepe, and the fire to be betweene them, that neither could come one at another, they cast themselues downe headlong from the batlements of the house, which was verie high, and died, saying, We will die in *Titus* presence, to get vs a name thereby. The Iewes kept the gates of the Pallace, and if they perceiued any man goe about to escape out of the fire, or to come downe off the batlements, them they killed with their swords. In that fire was a certain noble man of the stocke of kings, whose name was *Longinus*, to whome the Iewes cried, and flouted him, saying, Come hither to vs, that thou maist saue thy life, and not bee destroyed: but hee durst not go out at the gate, fearing lest the Iewes would kill him. Wherefore he drew out his sword, and thrust himselfe through before their faces. Another noble man also was in that fire, whose name was *Artorius*, who looking foorth from the top of the house, sawe

one of his deere friends by *Titus*, which was called *Lucius*, to whom *Artorius* called saying, My deare friend *Lucius*, get on thy armeur and come hither, that I may leape downe vpon thee, and thou maiest receiue me. If I die, I make thee my heire, if thou die, thy children shall inherite my goods. Wherfore *Lucius* ran and held his lap open at the house side, and *Artorius* leapt downe, and light vpon him with such waight, that they both died therewith. *Titus* commanded the couenant that they two made before their death, to be written on a sworde with blood, and their friendship to be noted in the Chronicles of the Romanes, that it might bee an example to all men to learne true friendship by. At that time therefore the Iews reuenged themselues meetely wel vppon the Romanes. The fire brent till it came to the *Chiskiiahu* king of *Iehudah*, and had almost taken the temple of the Lord, which the Romans seeing, fled out of the Towne, and got them to their tents, a great part of them beeing destroyed by the cruelty of the Iews, so that fewe of them remained. The rest therfore lay still in their siege round about the towne, saying, We shall not be able to winne the towne by the sworde, but rather we

we must be faine to driue them to yeeld by famine, wherfore they compassed it on euery side. In the towne was now no victuals left. There was a certaine noble rich woman at Ierusalē, of a noble house also, whose name was *Miriam*, her dwelling was beyond Iordane: but when she perceiued the warres to grow more and more in the time of *Vaspasian*, she came vp with her neighbours to Ierusalem, bringing with her, not onely her men seruants and women seruants, and all her whole family: but also her goods and riches, which were verie great. When the hunger was grieuous at Ierusalem, and the seditious went from house to house to seeke meate, they came also to this womans house, and tooke away from her by force, all that euer she had, and left hir nothing remaining. By this meanes she was oppressed with verie great hunger, so that she wished her selfe out of the world, but her time was not yet come to die. Wherefore ỳ she might slake her hunger, and sustaine her selfe, shee began to scrape in the chaffe & dust for beasts dung, but could finde none. Shee had one sonne, and when she sawe the famine ware greater and greater vppon her, shee laide aside all womanhood and mercie, and tooke

vpon

vppon her an horrible crueltie. For when she heard her boy weepe & aske for meate, which she had not to giue him, she saide vnto him, what shall I do my sonne? For the wrath of God hath enuironed the whole citty, in euery corner thereof famine raigneth: without the citie the sword killeth vp all, within wee stand in feare of the seditious, our ennemies preuaile without, in the Towne are fires, burnings, and ruines of houses, famine, pestilence, spoyling and destroying, so that I cannot feede thee my sonne. Now therefore my son, if I should die for hunger, to whom should I leaue thee being yet a child? I hoped once, that when thou shouldest come to mans state, thou shouldest haue sustained mine age with meate, drinke, and cloth, and after when I should die, to bury me honourably, like as I was minded to burie thee, if thou shouldst haue died before me. But now my sonne, thou art as good as dead already, for I haue no meate to bring thee vp withal, because of this great famine, and crueltie of the ennemies both within and without. If thou shouldest die nowe amongest other, thou shouldest haue no good nor honourable tombe as I would wish thee. Wherefore I haue thought good to chuse thee a sepulchre,

euen

nen mine owrbody, leſt thou ſhouldeſt die, and dogs eate thee in the ſtreetes. I will therefore be thy graue, and thou ſhalt be my food. And for that, that if thou haſt liued and growne to mans ſtate, thou oughteſt by right to haue nouriſhed me: nowe feede mee with thy fleſh, and with it ſuſtein mine age, before that famine deuoure thee, and thy bodie be conſumed. Render therefore vnto thy mother, that which thee gaue vnto thee, for thou cameſt of her, and thou ſhalt return into her. For I will bring thee into the ſelfe ſame ſhap, in the which the breath of life was breathed into thy noſethrils: forſomuch as thou art my welbeloued ſonne; whom I haue loued alwaies with all my ſtrength, be therefore meate for thy mother, an ignomie and reproach to the ſeditious, that by violence haue taken awaie our food. Wherefore my ſonne heare my voice, and ſuſteine my ſoule and my life, and go to the end that is determined for thee by my handes, thy lot bee in the garden of Eden and Paradiſe: bee thou meate for me, and a rebuke and ſhame to the ſeditious, that they may be cõpelled to ſay, Loe a woman hath killed her ſon, & hath eaten him. So when ſhe had thus ſpoken to her ſon, ſhe took the child, & turning her face

away

away leſt ſhe ſhoulde ſee him die, ſhee killed him with a ſworde, and after cut his bodie into certaine peeces, whereof ſome ſhe roſted, ſome ſhe ſod: and when ſhe had eaten of them ſhe laid vp the reſt to keepe.

The ſauour of the fleſhe raiſed when it came out into the ſtreetes to the people, they ſaid one to another: ſee heere is the ſmell of roſt meate. Which thing came to the knowledge of the ſeditious at length, who went into the houſe of the woman, & ſpake roughly vnto her, Why ſhouldeſt thou haue meat to liue with, and wee die for hunger? The woman made them anſwere, and ſaide vnto them, Be not diſpleaſed I beſeech you, with your handmaid for this, for you ſhall ſee I haue reſerued part for you. Sit you downe therefore, and I will bring it you, that yee may taſte thereof, for it is very good meate. And by and by ſhee laid the table, and ſet before them part of the childes fleſhe, ſaying, Eate I pray you, here is a childes hand, ſee heere his foote and other partes, and neuer report that it is any other womans childe but mine owne onely ſonne that yee knewe with me, him I bare, & alſo haue eaten part, and part I haue kept for you. When ſhee had ſpoken, ſhee burſt out and wept, ſaying,

Oh

Oh my ſonne, my ſonne, howe ſweet waſt thou to me whiles thou yet liueſt, and now at thy death alſo thou art ſweeter to me then hony. For thou haſt not only fed mee in this moſt greeuous famine but thou haſt defended me from the wrath of the ſeditions, wherewith they were incenſed towards me, when the ſmell of the meate brought them into my houſe. Now therefore are they become my friendes, for they ſit at my table, and I haue made them a feaſt with thy fleſh. After ſhe turned her to the ſeditious, and bad them eate, and ſatiſfie themſelues: for why (ſaith ſhe) ſhould ye abhorre my meat which I haue ſet before you? I haue ſatiſfied my ſelfe therewith, why therefore do you not eate of the fleſh of my ſonne? Taſte and ſee how ſweete my ſonnes fleſh is, I dare ſay ye will ſay it is good meate. What needeth pitie? Ought ye to be more moued therewith then a woman? If ye will in no wiſe eate of the ſacrifice of my ſonne, when as I haue eaten thereof my ſelfe, ſhal not this be a ſhame for you, that I ſhuld haue a better heart and greater courage then you? behold, I haue prepared a faire table for you, moſt valiant men, why eate ye not? is it not a good feaſt that I haue dreſt for you? and it is your will

that

that I shuld make you this feast. It had bin my part rather to haue been moued with pittie of my son, then youts: and how chaunceth it therefore that yee are more mercifull then I? Are not ye they ỳ spoiled my house, and left me no kinde of foode for me and my sonne? Are yee not they that constrained mee to make you this feast, notwithstanding the great hunger that I haue? Why then eate ye not therof, when as ye were the authours and causers that I did this deede? The Iewes hearing this matter, were wonderfully smitten in ladnes: yea, euen the gouernours of the seditious beganne to stoupe when they heard of this, so that they all in a maner desired death, they were so amazed at this horrible act. Manie therefore of the common people stale out in the night forth of Ierusalem with all their substance, to the Romanes camp, and shewing *Titus* of this, who wept therat, and was sorie for the matter exceedingly, holding vp his handes to heauen, and crying, Thou Lord God of the world, God of this house, to whō all secrets are knowen, which also knowest my heart, ỳ I came not against this Citie as desirous of wars, but rather of peace, which I euer offered them, but yet the citizens thereof euermore

more refused it, although I oftentimes intreated them. And when they destroied one another by their ciuill dissention, I woulde haue deliuered them, but I found them alwaies like most fierce and cruell beasts, nothing sparing themselues. And this mischief is come now so farre, that a woman hath eaten her own flesh, being driuen thereunto by most extreame necessitie. I haue heard, and my forefathers haue told me, all the power that thou hast exercised in times past towardes them & their fathers, how thy name dwelt amongst them. For thou broughtest them out of Egypt, with a strong hand, and a stretched forth arme out of the house of bõdage, to whom also thou diuidedst the sea, leddest them through it drie, and drownedst their enemies in the water: after cõductedst thy people thorow the wildernesse, & feddest them with bread from heauen, thou causedst Quailes to flee vnto them, and broughtest out water out of the rock for them. At lẽgth thou broughtest them into this holy land by great and terrible miracles and wonders. For thou driedst vp the waters of Iordane, & madest thẽ stand as it were on a heape, til they were passed ouer. Thou causedst the Sunne and the Moone also to stay their

course

course for thy peoples sake, till they might vanquish their enemies. Thou wouldest also that thy name should dwel amongst them, and thou gauest them this citie by inheritance. Some of them thou choosedst for thy selfe to be Prophets, which might correct thy people, teach them, and leade them in thy right way, to giue them warning of miseries following, that they might take heed of themselues, and beware of them. Thou stirredst vp wise men amongst them, to the intent Israel might know what were to bee done. Moreouer, thou diddest chuse of them priestes to serue thee, and to bleſſe thy people Israel. Certaine godly men of them also thou diewest vnto thee, and in a fiery chariote thou carriedst them vp into heauen. Thou smotest the tentes of the king of *Assur*, and killedst in them 185 M. men. These and diuers other thinges haue I learned of my forefathers: yea, and *Ioseph* the Priest, a verie wise man, hath told me a great part of the same. And nowe Lord God, this people which I haue striuen against, I would haue said they had trusted in thee: but thou seest they trust not in thy sauing health, but in their owne swoorde. Thou seest also howe proud they be, notwithstanding the terrible

signes and wonders, wherewith thou hast fought on my side against them, which they will not acknowledge. They say, there is no man can bring vs vnder, because the Lord our God will helpe vs, yea although wee be wicked: forasmuch as for our sakes, he rained bread downe from heauen, deuided the Sea, brought out waters foorth of the hard rock, and staied the courses of the Sunne, and al for vs. But they consider not that thou shewedst those signes to their fathers for their righteousnesse sake, and these for their wickednesse thou hast stroken in our warres, to make their land desolate, and to lay waste their cities, because of the multitude of their transgressions, and how hast thou consumed them with sword, pestilence, and famine, that they are faine to eate the flesh of their children. And yet for all this, they cannot find in their hearts to humble themselues before thee, nor acknowledge thy hand to haue bin vppon them for their wicked workes. I also haue not bin very earnest vppon them, but haue assaulted them gentlie. If so be it thou wilt not deliuer them into my hands, I wil get mee hence from these most wicked men, and flee away to saue my life, lest I also perish in their sinnes, when thou

shalt ouerthrow them, as thou diddest ouerthrow *Sodom* and *Gomorra*. Wherefore lo, I wil get me out of their land with speed, lest we be destroyed with them, for our eies do see *Sodom* that was ouerthrowne in their borders. Yea, but this hardeneth their hearts also like wax, that they say, why should wee not be like our fathers in cruelties? for our father *Abraham*, when as he had but one only sonne, he went to sacrifice him to the Lord, whome indeede I doe not reprehend for this fact: for why? I know not the misery thereof, albeit, I maruaile how he had no pitie on his sonne. I haue heard also of a certain king of theirs, who the same day hee set forwards to the warres, made a vowe to God that hee would offer a sacrifice, if hee should haue good successe in his warres, and when hee returned from his warres, hee offered to God his onely daughter, and so performed his vow that he had vowed vnto God. And hereby I know they are men of a stubburne spirit: for whatsoeuer it goeth them in their heades to doe, that they thinke must needes be done, and they are a naughty people, and most hainous sinners. Wherefore, except thou wilt deliuer them to me, I wil giue ouer the wars, for I wil not be slain with

with them without al iudgement. When *Titus* had said all these things, he commanded to bring an iron ram, and to bend it against the new wall, which the seditious had raised, that they might batter the wall and cast it down. Then came forth many of the nobles of the seditious vnto *Titus*, and made peace with him, whom hee placed amongst his chiefe men.

Shortly after, the Romans set afire a certain gate of the temple, that was shut, whose doore was couered ouer with siluer: so, while the timber of it burnt, the siluer melted and ran vpon the ground. So when the gate was open, there appeared the way which goeth to the *Sanctum sanctorum*, or holiest of all. As soone as *Titus* saw it, hee honoured it with great reuerence, and forbad his people that no man should come nigh it, saying, Take heede that ye meddle not with this house, til wee take further deliberation what is to be done in the matter. Wherefore he commanded proclamation to be made throughout all his campe, in this wise. Whosoeuer commeth nie this sanctuarie, shall suffer death for it. Hee appointed also a strong band of men to keep the temple, ỹ it were not suspensed and vnhalowed by any of his. But his

princes and captaines answered him, saying, Unlesse this house be set afire, thou shalt neuer subdue this people, forasmuch as to saue it, they vow themselues to die. Notwithstanding, *Titus* would not hearken to their counsell in this matter, but appointed of his souldiers, and such Iews as had made peace with him, to keepe warde, giuing them charge to keepe the Temple and *Sanctum sanctorum*, lest it should bee polluted, till they had consulted vppon the matter. The seditious Iewes that remained in Ierusalem, seeing the Romanes depart from the temple, and leauing the wars there behinde them, they ran vpon them with their swords drawne, and slue them vp cleane, letting neuer a man scape. Which *Titus* hearing of, he brought his whole armie thither against the seditious, and killed many of them, the rest fled to the mount *Sion*. The next day the Romans set fire vpon ỳ *Sanctum sanctorum*, laying wood to the doores that were couered ouer with gold, and then set fire in them. So after the golde wax hot, and the timber of the gates was once burnt, the house of the *Sanctum sanctorum* was open (that all men might see it) the ninth day of the fift moneth, which was the verie same Iulie.

day

day that it was open also in the time of the Chaldees. The Romanes therefore, when they had gotten that doore of the *Sanctum sanctorum* once open, and had entred into it, they made great ioy, and gaue a great shout, whiles it burnt: which when *Titus* saw, he made great speede to quench the fire, and to saue the *Sanctum sanctorum*, but he could not do it, there did so many set it afire in so many places. *Titus* therfore cried vnto them that they should not do so: but they would not heare him. For like as a vehement flood of water breaketh all things, and driueth them downe before it: euen so with a furious violence the Gentiles rushed vppon the Temple of the Lord, the fire flaming now and then out of measure. Thus *Titus* cried vpon them in vaine, wherefore when *Titus* saw hee could not refraine his people from the *Sanctum sanctorum* with words, he drew out his sword, blaming the Captaines of his owne people, and the other that were not Romanes, he killed thē, for they in time past were more wont to spoyle the temple: neuertheless, he could not stay them, nor put them backe. Hee cried still vpon them notwithstanding, till hee was so hoarse that he could crie no longer.

The Priests that were in the *Sanctum sanctorum*, withstood the Romans stoutly, till they were no more able to lift vp their hands against them. Wherefore when the Priests saw there was none other safegard left, they leapt into the fire, and diuerse other Iewes with them, that hid themselues in the *Sanctum sanctorum*, and so were al burnt together: for they said, What should we liue any longer nowe the temple is burnt? *Titus* ceased not to stryke the people, to chase them from the Temple, that they should not stande against the *Sanctum sanctorum*, but no man would obey him, for they were many that spoyled the Temple. *Titus* therefore being so weary, that all his strength failed him, hee fell downe vpon the ground. So when he saw he preuailed nothing with his crying, he left off forbidding them.

After that the house of the *Sanctum sanctorum* was burnt, *Titus* rose and entred into it, and sawe the glorie and magnificence thereof, and beleeued that it was the house of the Lorde, for as yet the fire had not vterly consumed all, so that hee saide, Nowe I well perceiue, that this is none other then the house of God, and the dwelling of the GOD of heauen, neither was it for nought

nought that the Iewes stood so earnestly in the defence thereof, nor the Gentiles also did not without a cause send golde and siluer to this Temple, from the further partes of the world. For great is the glory of this temple, & it far passeth the temple of the Romans, and all the temples of the Gentiles that euer I sawe. The God of heauen, which is the God of this house, take vengeance of the seditious, whose mischieuous and hainous deedes haue brought this euill vpon it. The seditious that yet remained at Ierusalem, seeing the *Sanctum sanctorum* to be burnt, they set the rest of the Temple afire themselues, and all the houses that were filled with treasure, and all kind of precious iewels. And where they knewe there was yet some victualles left, they set it afire also, lest the Romans should haue any commodity by it, saying, Now that the *Sanctum sanctorum* is wasted, what should we liue any longer, and then what needs haue wee of any other buildings or houses? After this, the Romanes quenched the fire, and set vp their idols and images in the temple, and offered burnt offrings vnto them, blaspheming, railing, and mocking at the Iewes and their lawes, in the presence of their idols.

About that time was there a certaine Iew that prophecied a lie vnto the seditious that remained yet at Ierusalem, bidding them to play the men, and resist their ennemies: for now (saith he) shal the temple be builded by it selfe, without mans hand, that God may declare his power vnto the Romanes, which nowe glorie in themselues that they haue ouercome the Iewes. Therefore if ye will fight boldly against the Romanes, this day shal the temple be builded by it selfe. Wherfore the seditious set vpon the Romans, and slue many of them. So the Romans inkindled with ire, handled the people cruelly, killing them like sheepe, where they had fauoured them hitherto. All these thinges happened vnto the people, because they gaue credite vnto the false prophet, and marked not the signes that appeared at Ierusalem. For the yeere next before the comming of *Vaspasian*, there was seene a starre ouer the Temple, so bright, as though a man had had many drawne swordes in his hand at once. And at the same time as the starre appeared in the time of the solemne feast called Easter. *Passach*, that whole night the temple was as light and cleere, as though it had beene midday, and it continued so by the space of

seuen

seuen dayes of the feast. The men of vnderstanding in Israel, knew well enough that this was an euill signe, but the rest of the people interpreted it in good part. The very same time also they brought a heiffar for a burnt offering, which when she was feld and strooken downe that they might dresse her, she calued a lambe. This myracle they said likewise made for them, & pretended good. As also this that followeth they interpreted to good. There was a certaine gate that was called the East gate, a great and wonderous heauie gate, that was neuer opened nor shut, but twenty men had enough to doe about it, the creaking of the gims and hooks whereof, might be heard a farre off. This gate was found open without any mans helpe, and they could not shut it, til a great number assembled and ioyned their strength together. After this, there was seene ouer the Temple, and the *Sanctum sanctorum*, by the space of a whole night, a face of a man wonderfull terrible. There appeared also at that same time fiery charriots and horsemen, and great beastes in the skie, comming nigh to Ierusalem, and all the land of Juda. In the feast also of Cheekes, the Priestes hearde a manne walking in the Temple,

temple, and saying with a great and a wonderfull terrible base voyce: *Come let vs goe away out of this Temple, and let vs hence:* But especially there was one passing all these. A certaine man in the cittie, of a base and low degree, whose name was Iehoseua, the sonne of *Chananeiahu*, began to cry vpon the feast of Tabernacles, with aloude voyce, on this wise, *A voice from the East, a voice from the West, a voice from the foure winds of the heauens, a voyce against Ierusalem, a voice against the Temple, a voyce against the bridegroome, a voice against the bride, and a voyce against the whole people.*

Thus hee cried very often, so that the citizens of Ierusalem hated him, and saide vnto him, What crieſt thou alwayes this crie? But the Gouernour that then was in the cittie, forbade the citizens to say anie thing to him, supposing him to bee besides himselfe and madde. Therefore he neuer left crying for the space of foure yeares, till the warres began, saying, *Woe to Hierusalem, and to the Sanctuarie thereof.* When as the warres were once begunne, and the towne besieged, it fortuned as hee wandered about vppon the walles, crying after his old maner, hee adding this, Woe vnto my

selfe:

selfe: and with that a stone came out of an engine from the Campe, and smit out his braines. At that time also there was a writing found, grauen in a stone of old, which the Iewes read: the wordes were these. What time the building of the tẽple shall be brought to foure square, then it shalbe destroied. Nowe when the Antochia was taken and rased by the Romanes, and the walles of the Temple were all broken, the Iewes making speede to repaire the ruines and delapidatiõs, without any remembrance of this scripture, they made the temple foure square. Besides this, there was a scripture found in the wall of the *Sanctum sanctorum*, on this wise. When the whole building of the temple shalbe foure square, then shal a king raigne ouer Israel, and that king & ruler, shal raigne ouer al the land of Israel.

Some interpreted this vppon the king of Israel. But the Priestes saide, It is the King or Ruler of the Romanes. The whole armie of the Romanes being nowe come into the Temple, and the Iewes also fled to the mount Sion: the Romanes set vp their Idolles in the Temple of the Lord, and offered sacrifice vnto them, blaspheming and railing at the Iewes and their God.

God. At that time there came downe to the Romanes, a little boy of the priestes from the mount Sion, which went to a captaine of the Romans that was keeper of the temple, and desired him to giue him some water to drinke. He tooke pitie of the boy, and bade giue him water. The boy taking the vessell that the water was in, first dranke himselfe, then ranne away with the rest. The captain ran after himselfe, but hee would not ouertake him, of a purpose, because hee was delighted with the boies doing, wherefore hee let him go for the nonce: so he got vp to the priestes, and gaue them drinke. On a time when the Romanes were at their sacrifice in the presence of *Titus* their Lord, certaine of the Priests came and besought *Titus* that he woulde not kill them. To whom *Titus* made answere, Why doe yee wish to liue now, and not rather die with your brethren that haue abidden death for the Gods sake of this house? Then *Titus* commanded his men to kill them, and so died they. After *Schimeon* and *Iehochanan* sent Embassadors to *Titus* to require peace: to whom *Titus* made aunswere in this wise. Yee aske this thing too late, and how commeth it to passe, that ye now intreate for your liues, when that

that of so great a number of people, ye haue left none saue a verie few. When as also ye haue wasted all things most cruelly and desperately: Nowe after all these your mischieuous actes, ye require peace, which yee would neuer receiue of me, although I desired you neuer so oft. For it pitied mee to see your people, some to be vexed with hūger, and some to be cast out of the citie without anie buriall. But yee hardened your neckes, and would neuer admit anie peace, till al the people were destroied. Therefore *Titus* reprehended them with manie other wordes, saying vnto them, Tel me you seditious, you wicked and sinfull persons, haue you not slaine the people of the Lord? You set his house on fire, you brought vpon this citie all this mischiefe.

Nowe can you therefore perswade your selues, or presume to desire the safegard of your liues? and why will ye liue alone of al the Sages, righteous, innocent, godly, and holy men, whom ye haue slaine without any mercy? How may I commit this, not to be auenged of you, that haue done me so much mischiefe? Ye desire life, and yet perseuer and continue in your malice still, holding your swordes in your handes, and being in armes,

armes, neuertheleſſe, ye intreate me to ſaue your liues. Haue we not now taken the Citie, and alſo the temple, and the *Sanctum ſanctorum*? haue not we burnt it with fire? What is there left for you to put anie hope in? and what looke ye for to remain? Wherfore caſt away your ſwordes, and lay away your armour, and then come vnto mee and intreate me, and then ſhall I knowe what I haue to doe, peraduenture I ſhall be gratious vnto you, and pardon you your liues.

The captaines of the ſeditious, *Schimeon* and *Iehochanan*, made anſwere to *Titus*, Wee haue ſworne by the Lord our God, who is God of heauen and earth, that wee will neuer beare thy yoke, nor ſerue thee, nor make anie peace with thee, to bee ſubiect vnto thee. Nowe therefore if it bee thy pleaſure to ſhewe vs mercie, to ſuffer vs to goe out of the Citie, and we will take our iourney into the wildernesſe: which if thou wilt graunt vs, wee will report that wee haue found fauour at thy hand: if not, wee will remaine in this place, to ſee what wee ſhall determine, and what maner of death we will die.

When *Titus* heard this, hee was wonderfully wroth, and ſaide, Remaineth the

pride

pride of your hearts, and the hardnesse of your neckes yet with you still, although yee be taken? yet dare ye be so bold to say, wee haue swome that we will not beare thy yoke? Yea, ye haue swome vnto death, for ye haue despised life. When as your citie is wonne, the house of the *Sanctumsanctorum* is burnt, and no refuge is left you. Wherewith then can you put away your ignominie & shame, and what is your hope if a man might aske?

Then gaue *Titus* commaundement to the Romanes, that they should not omit anie opportunitie to set vppon the seditious, and by one meanes or other, to destroy *Schimeon* and *Iehochanan*. There was at that time, a certaine man of the kinges bloud, whose name was *Serach*, hee accompanied with all his brethren and sonnes that were there with him of the kinges bloud, came down from the mount Sion to *Titus*, who receiued them honourably, and gently entered them.

When *Iehochanan* and *Schimeon* vnderstoode that *Serach* and the rest were gone, and had yeelded them to *Titus*: they went and set fire vppon all that was in the kinges palace, that the Romanes shoulde haue no commoditie thereby.

From

From thence they went to the Temple, where they found certaine noble men, and captaines, whom *Titus* had put in authoritie about the temple, of whom three were chiefe: one captaine of the horsemen, the second of the charets, and the third of the footmen, him they killed, and tooke his companion aliue. This he sought them that had taken him, ỳ he might be brought to *Schimeon* their captaine: let him (saith hee) doe with me as he list, and in this one thing let me find fauour at your handes. They agreed, and brought him to *Schimeon*, who commanded his seruantes, as soone as hee was come, to slay him. But while he that was appointed to this businesse made delay, and killed him not by and by, hee whipt downe off the hill, escaped, and came to *Titus*: who commanded him out of his sight, being wroth with him, that he had not fought vnto death, rather then to be taken quicke.

But with the Iewes was he wonderfully displeased, that they had so despightfully ordered his men: wherefore he commanded to kill all the Iewes, as manie as coulde be found in the streetes of the Citie, whom hee would haue spared before, and caused proclamation to bee made throughout all his

campe

campe for their safetie. Then died many of the Iewes, so that euerie place was full of dead bodies. The men of war of the Edomites which were with *Schimeon*, perceiuing how the matter went, sent embassadors to *Titus* to desire peace, and to saue their liues: which when it came to *Schimeons* eare, he went vnto them, and slew the chiefe of them, and their noble men: the rest of the people of the Edomites fled vnto *Titus*. From that time forth, *Titus* commaunded his men to vse no more crueltie vppon the Iewes. Soone after fled *Iehochanan* and *Schimeon*, and hid themselues in certaine caues. The rest of the chiefe men of ỳ Iewes that were with them, seeing them now to be fled, came downe from the mount to *Titus*, and fell downe vppon their faces before him vpon the ground, whom *Titus* receiued gently. As for the seditious that were with *Schimeon* and *Iehochanan*, they fought till they al died together.

Then came forth vnto *Titus* one *Iosua* a Priest, sonne of *Schaftai*, the high Priest, bringing with him two Candlesticks of gold which were in the Sanctuarie, and the Tables of gold, with other vessels of Siluer and Gold, and also the holy vestures,

decked with gold and precious stones, all those he gaue to *Titus*, who made him chiefe priest ouer them that remained, next vnto *Ioseph* the priest: for *Titus* gaue *Ioseph* authoritie as wel ouer the priests and Leuites, as ouer the whole people of the Iewes. There was *Gorion* the father of *Ioseph* that writ this history, brought out of prison, with his wife and children, among whom was one *Bonian*, *Iosephs* yonger brother, hee was a verie wise and godly Priest, by whom God bestowed many benefits vpon the Israelites. For *Titus* left him at Ierusalem, and tooke him not with him, as he did *Ioseph*. *Iosephs* father liued after the citie was taken, twentie moneths, and died. They tooke then also one *Phineas* a priest, who was keeper of the Treasure house, he bewrayed and detected to the Romanes all the treasures of the priests, and their Vestments: he gaue also vnto *Titus* a most precious Dyle, with sweete odours and perfumes, and garments also of purple, which the kings of the second Temple had giuen. Wherefore both this *Phineas* and *Iosua* whom wee mentioned afore, transgressed the couenant of the Lord, and offended God, in that they deliuered his Iewels to the enemies of his people, which they

they ought not to haue done, but rather to haue died for the glory of the Lord, as the other priests did, which cast themselues into the fire. Thus was the citie of Ierusalem taken, with all the precious things that were therein: and *Titus* went vppe to the mount Sion, tooke it, and raced the walles thereof. Vpon a three dayes after, *Ichochanan*, sore vext with hunger, left his place where he lurked, & came to *Titus*, fel downe afore him, and kissed his feete, saying, Saue me O Lord king. *Titus* commanded him to be fettered with iron chaines, and when hee had caused him to be carried about the camp so bound, and to be mocked of all men by the space of seauen dayes, hee commaunded to hang him, and so gaue he a iust end and fitte reward for his crueltie. Afterwarde came *Schimeon* also forth of his Den, being driuen with famine, hee had put on kingly apparrell, and shewed himselfe a farre off to the Romane hoast: who seeing him, were afraid to go to him, but hee called vnto them, and aske for some Captaine. Then one came forth and said vnto *Schimeon*, tell me who thou art, and I will not kill thee: *Schimeon* answered therefore, & told him, I am *Schimeon* that seditious captaine of the Iewes,

which haue made you so much adoe, now I beseech thee, shew me so much fauour as to bring me to *Titus* thy maister: which he did. *Titus* therefore when he saw *Schimeon* he commanded him to be fast bound, and to be led about the whole hoast, that he might be deluded and mockt. Afterward he was put to a sore death: first his head was striken off, then he was cut in many peeces and cast vnto dogs. So he died an abhominable death, being punished for his iniquitie.

The number of the Iewes, as well citizens as other, that came vnto the feast to Ierusalem, which were slain partly by the Romans, partly by the seditious, during the whole time of these wars, was knowne to be eleuen C. M. besides them whose number was not knowne: Onely they where counted which were slaine and buried. Besides them, they also were not reckoned, that after the death of *Iehochanan* and *Schimeon*, died with *Eleasar*, the son of *Anani* the priest. They that were led prisoners by *Titus* to Rome, were 16. thousand men. *Titus* therefore with *Ioseph*, went to Rome, leauing *Bonian Iosephs* brother at Ierusalem, who was appointed the chiefe priest of them that abode there: for that did *Ioseph* request of

Titus

Titus, which he perfourmed. The seditious were all slaine in ỳ battaile which they tooke in hand for the peoples sake, and the temple of the Lord. They also that *Titus* tooke prisoners, were put to vile deaths. For he reserued many to be mockingstockes in euerie city where he passed by in the way to Rome, and in euerie towne he commanded some to be brought forth and cast vnto the Lions, till they where all consumed.

There were certaine people at that time dwelling amongst the mountaines of Arat, that were called Alanites, whose power *Alexander* king of *Macedonia* fearing, closed them in on euery side. This people although they had no knowledge of the vse of Iron nor armour, yet this was their manner: that one of them with a great pole burnt a little at the ende, woulde put to flight a hundred good Souldiours, were they neuer so well appointed and armed. Vntill this yeare they were alwaies shut in, but nowe being oppressed with a great dearth & famine throughout all the lande, they sent Embassadours to the people of Hurkan their neighbours, requiring them that they would open the straights of the Mountaines, that they might come forth with their

wiues and children to seeke them foode.

The Turkans granted their requests, and opened thē the entrances of the mountains. So they came forth wandering here & there, spoyling diuers countreyes, till at length they tooke their iourney toward the mountaines of the lande of Madai, where they found horses, namely in the desart of Madai, amongst the people of Arat. They got those horses, leapt vpon them, and entred the land of Madai. The President or ruler of the countrey hearing thereof, fled into the highest hilles, leauing his wife and children behind him for haste, hee was so afraide of the Alanites, knowing their valiantnes. Straitway hee sent to them Embassadours to make peace with them, and hee would let them haue victuals vpon this condition, that they should not spoyle his countrey. They made answere, If so be it hee would keepe them, and let them haue foode for the space of one moneth, till the corne in their owne Countrey were ripe, they would returne home againe at the moneths ende. For wee desire not (say they) thy gold or siluer, being men seperated from all entercourse and traffique with other people, nor any thing else then foode we seeke not.

This

This their request the ruler granted them, and let them haue a certaine graine called Mil, sodden with one kind of flesh or other. The number of them was seuen M. one hundred and fiftie, and fiue M. one hundred and forty persons. Whē the moneth was ended, & the Alanites vnderstoode the corne in their owne countrey was ripe, they departed out of the land of Madai, according as they had sworne, and returned towarde their owne countrey. And as they were a going homeward *Mithridates* king of Ararat came against them to anoy them, minding to driue them from his coasts, lest they should waste his countrey. Therefore while they passed through his countrey going towarde their owne, *Mithridates* made warre vpon them, but his men were beaten downe by the Alanites, like as Camels fall vppon the ground when a strong man treades them downe. Then one of the young men of the Alanites in despight put a rope about *Mithrydates* necke, and drewe him after him, vnto his great shame. *Mithridates* gat out his sword, and cut asunder the rope and fled. To whom the Alanites looking backe, saide, Goe thy way, get thee home, and moue no more war vppon vs hereafter, for we were not min-

ded to waste thy land, nor yet to kill thy people. For if we had euer intended it, could we not haue done it long agoe, whenas nothing is betwixt vs and you, but the mountaines of Ararat? But wee were of this mind, that wee should greatly offend to kill men of our owne shape and likenesse. See nowe how *Alexander*, which went about to subdue the whole earth, & to declare his power, closed vs vp within our land, why? because he was afraid we should come out vpon him. But we laught him to scorne when he did it. If we had listed, we could haue letted him from shutting vs in, and to make vp peace with him: but we forced not of his doings. For it is our custome to keep vs within our countrey, wee seeke no other land, whenas our owne land is better then any other. It pleased vs well that he inclosed vs, that the cruell wilde beasts which are in the mountains of Ararat, could haue no passage to vs. The cause we came out now, was nothing else, then that we were grieued with a great dearth & we determined to bee no longer from home, then til our owne fruits were ripe, & then to returne, as you see we do. If we had bin minded to win your land, had we not bin able vtterly to haue ouercome you, &

to haue gotten the dominion ouer you: but neither ye nor your country did euer delight vs greatly, for our maners differ farre from yours. Behold, the king of Madai, when he had kept vs for a moneth, wee harmed him not, we are not wont to hurt men as ye are, that cannot be content with your owne state, but must desire other mens inheritaunce. Now therefore go and returne to your owne country, and so will we to ours, without doing you any more hurt: wherefore ye needs not be afraide of vs. So the Alanites went home to their owne countries, hauing slaine of *Mithrydates* people, three hundred thousand men, and neuer a one of their owne was killed. *Titus* hearing of this, was desirous to goe vnto them, to let them vnderstand his valiantnes, but he could not compasse it, because all his best men were spent in the warres at Ierusalem. Wherefore he determined to returne to Rome, after he had taken Ierusalem, where he abode as yet besides the *Antochia*. There hee had intelligence that diuers of the Iewes were gathered together, with whome was *Eleasar* the son of *Anani* the priest, who during the siege, fled vnto a certaine hold, called *Mezira*, whereuppon many of the Iewes re-

sorted to him. *Titus* hearing this, that many had ioyned themselues to *Eleasar*, fearing lest after his departure, *Eleasar* might from thence make a rode, and take Ierusalem, and so kil vp al the Romanes, which should be no small domage to the Roman Empire. Wherefore hee made out against him, and sent thither one *Silcham* a Noble man of Rome, with a great host to beliege *Mezira*, but he could not get it. Wherefore hee sent vnto *Titus* for an yron ramme to batter the walles withal. Which after he had receiued, he beate downe the walles of *Mezira* therewith. The Iewes seeing that, raised a great countermure within a wood & timber, which the Romanes set fire in, and burnt. After that they assaulted the towne from morning till night, at what time the Romans left off, supposing they were not able to preuaile against *Eleasars* defence in the darke.

Eleasar in the meane season, called an assembly of all the chiefe men of the Iewes that were with him, and saide vnto them in this wise, Come hither yee seede of *Abraham* and kingly priesthood, which haue vntill this day euer preuailed against the enemies of God: Let vs heare your aduice what is best to be done against this multi-

tude

tude that is come vpon vs at vnwares. Ye see that at this time chiefly it becommeth vs to follow the courage and valiantnesse of our forefathers, wherewith they were in time past endued. Consider moreouer, that euerie thing hath his ende, and there are some times in warre, when as men are wont to follow the pursute, sometime to flee from the same whome they pursued, and to humble themselues before them. And it is no shame to be humbled and disgraced, when as all things haue their determinate end. Albeit whoso is of an haury courage, he must so establish his heart, that he quaile not with feare, then shal he be deemed a valiant man: If yee therefore be of that courage that yee feare not death, then will I call you valiant men, and worthy: Consider the fortitude of *Abraham* our father, and the fact that he did: for hauing but one onely sonne, whom *Sara* bare vnto him in her age, he neuer staggered nor staied at it to offer him vp to the Lord God for a burnt offering: for he thought not that he should kill him, but perswaded himselfe most certainely, that he should promote him to the life and light of the Lorde, forasmuch as for the loue of God, and at his commandement, he should haue killed him. They

the thing that *Ioschiiahu* the iuſt king did, who ſetting at nought this wretched life, and aſpiring to euerlaſting felicitie, woulde not auoid the ieopardie of his life, when as hee might haue done it. For although *Pharao Necho* ſaid he came not againſt him, but againſt the king of the Chaldees, yet woulde not *Ioschiiahu* heare him, but rather proceeding againſt *Pharao* in armes, was ſlaine in the battell, and went vnto that great light in the garden of Paradiſe, which is the lot and inheritance of the iuſt. We knowe that in this world no man receiues the reward of his righteouſneſſe, but it is laid vp for him in the other world: where he ſhall reape the fruite of his righteouſneſſe, that hee hath ſowne in this world. Neither doth long life in this world profite a man to the obteining of euerlaſting bliſſe, except hee worke righteouſnes, and leade his ſoule forth of darknes, into light: like as contrariwiſe, ſhortnes of life hindered no man from euerlaſting happineſſe, if ſo be it, his ſoule haue no defect in thoſe things that pertaine to the world to come. For *Abel* which was ſlaine of his brother, liued no long life: yet when he had ended it, he obtained euerlaſting reſt: but *Cain* that liued long in this world, was a wande-

rer

rer and a runnagate in this earth, and after this life, went to perpetuall miserie. Now therefore my brethren, if we also shall liue a-nie longer, our life shalbe a miserable life, & our daies, daies of vanitie and trauell: yea, our soule as long as it shall remaine in this bodie, it shalbe tossed with great tribulation: but if it once go forth, then shall it reioyce, and neuer be afraid. And all the daies that it is in the body, it neuer lmneth weeping and mourning: for it is the spirite of life, which is hedged in within the bodie, sinowes, bones, and other members, none otherwise then if it were bound with chaines. The spirit is also that which quickneth the flesh, that is taken of the dust of the earth, for flesh can not quicken the spirite. Besides this, the spirite is that which obserueth and marketh the flesh, and searcheth the workes thereof, so long as it is in the body. Yea the flesh cannot see the spirite, but the spirite seeth the flesh, alwaies, neither is there anie member of the bodie hid from it. The eyes also of the bodie cannot perceiue what time the spirite resorteth to the flesh, and departeth from the same, for the spirite of man, which is his soule, is from heauen: but the flesh is taken from the earth. Wherfore the soule may remaine

maine without the body, but not likewise the body without the soule: and when the spirite comes to the flesh, it visiteth it as a neighbour is woont to go and see his neighbour, and quickeneth it: and when againe it departeth from it, the flesh dieth, and if the soule will follow the desires of the flesh, then this is the death of the soule: but if it giue no eare vnto the flesh, then shall the soule come to the light of life, and the flesh shall die.

Wherefore the soule is glad when it departeth out of the body, like as one that hath bin bound, is well apaied when he is dismissed out of prison. For all the while that the soule is kept closed in the flesh, it is as it were a slaue, in most hard and greeuous bondage vnder a hard maister. Therefore when it departeth from the bodie, it is glad, because it must go to the garden of Paradise. Thus ye see that in this life the soule is compared to a bond seruaunt and slaue. Much more then this did he discourse of the immortalitie and blessednesse of the soule before them, which we haue omitted here. And making then a digression from that, hee lamented and wept most bitterly for the case of the citie of Ierusalem, saying.

Where

Where is nowe the citie of Ierusalem, that great and populous citie: where is that most beautifull citie of Sion, and that holie citie which reioyced the whole earth: Oh thou worship of Israel, the mirth of our heartes, whither is thy glory come: where is thy magnificence O Ierusalem: where be the hilles of the daughter of Sion: where be her kinges and princes: where bee the kinges that were woont to come to enquire of her welfare in her gates: where are her Sages and Elders, her young and most valiant men, which were iocond and merrie in her streetes vppon her Sabbothes and festiuall daies: where is her famous sanctuarie, the dwelling of the almightie God: where is the house of *Sanctum sanctorum*, the habitation of holinesse, wherein no man might set his foote but the high priest, which in all ages only once a yere entred into it: but now O Ierusalem, thou wast once replenished with people, and renowmed amongst kings, beloued of God, in thee was established the seate of the kingdom of iustice & iudgement, whose streetes were paued with most pretious Marble, whose wals glistred & shined w the same stone, whose gates euery one were platted with gold & siluer, whose wals were

builded

builded with great stones most honourably, whose priests in the mids of the Sanctuary, like to angelles of God and princes of holinesse, with sacrifices and burnt offerings, made the Lorde louing to thee and thy people. How art thou now stuffed full of slaine men & carcases, which haue perished, some by the sword, some by famine: and how are thy sonnes that dwelt in thee, and the strangers also that resorted to thee, to honour thy feasts, brought to rume now in thee: How art thou fallen from the height of thy pride, and howe arte thou set afire and burnt euen vnto thy foundations, and arte left desolate and solitary: What eie is so hard that can behold thee: what heart so stony that can abide to see thee: How art thou become a burying place of carcases: and howe are thy streetes made voyde and destitute of liuing creatures: and they which heeretofore were replenished with liuing, are now stuffed with dead. Howe hath the ashes of fire couered thee, that the Sunne can not come at thee: How doe the auncient men, which in times past did sit in the middest of thee, in the seate of wisedome, iudgement, and iustice, nowe they sit by the carcases of their children, to driue away Crowes and beasts from them,

hauing

hauing their hoare heddes besprinckeled with dust and ashes, in steede of their glory: and whose women thy daughters that are left, they remaine in the houses of them that made thee desolate, not that they may liue, but yde dishalowed and polluted: who shall see all these things in thee, and shall deedless liue, rather then die? who knowing the enlightenes thee thou hardest of late; and howe shall see thine ignominie and guiddgout of the same, will not thirst to die? and would thou had beene dead before, that we might not hone seene in thee thy remnant: or who would bring to passe that we might lacke eyes, that we should not be vsed to see these miseries that are in the heddes of thee? And beholde we liue a moth for ow still life, for our enemies euen nowe of ore we be dead, cast lots for our sons and daughters, to diuide them amongst them to be their seruants and handmaids. When *Eleasar* had ended this lamentation, he spake to the people that was with him, thus.

Now therefore brethren and friendes, take compassion of your selues, your wiues, and children, with olde mea which be with you: let them not bee led into bondage without

all mercie, that they be not constrained to
mourne vnder the handes of their ene-
mies. For if ye doe this, ye leese without
doubt all places that are prepared for you
in the worlde to come: neither shall
ye haue any part in the light of life. Yea
rather with your owne handes kill them:
For if ye will doe so, they shall be counted
as sacrifices most acceptable vnto GOD.
And yet that done, we will after issue out vp-
on our enemies, and fight against them
till we die valiantly for the glory of the
Lord. For we will neuer suffer them to
binde vs with bands and chaines, as bond-
slaues in the handes of the vncircumcised.
Neither will we see our auncient men to
be haled by the beards before our eyes
most vnmerably, nor yet our maides, wiues
and daughters, to bee prophaned, vnha-
bited, and defloured, nor our sonnes cry-
ing to vs, and we cannot helpe them. For
what shall our life auaile vs, after that our
land is desolate, our Sanctuarie raced, the
Romans rauish our wiues and daughters
before our eies, and oppresse our sonnes
with a most grieuous and hard yoke? Doe
therefore it is better for vs to kill all our
wiues and children, whose blood God will
accept

accept thankefully, as the blood of burnt offerings, and after wee will issue out vppon the Romanes, fight till we be al destroyed, and die for the glorie of the Lord our God.

These men, therefore went and gathered together their wiues and daughters, embraced them, and killed them, saying, Is it not better for vs to die in our holy country honourably, then to be led away into bondage with great ignominie and shame into the land of our enemies, and be compelled to die before the Idols of the Gentiles? These sayings when the people had heard, they brake forth that night in great sorrow and pensiuenesse, weeping and making great lamentation: but they all consent with one accord, that they had rather die then liue. Therfore as soone as it was day, *Eleasars* companions killed their wiues and children, and cast their bodies into the cesternes and welles that were in *Mezirah*, couering and stopping them with earth. Afterward issued *Eleasar* the priest forth of the Towne with all his men, and forced a battaile vpon the Romanes, of whom the Iewes killed a great number, and fought so long till they all died manfully for the Lorde God.

But *Titus* left a remnant of Israel in the Citie *Iafnah*, and the villages thereabout, and in the Citie *Bitter* and *Aosa*, and their villages: in which place *Rabban Iochanan* sonne of *Sakkai* was appointed chiefe. *Bonian* the Priest, younger brother to *Ioseph* the Priest, was put in authoritie by *Titus* for *Iosephs* sake, ouer all the Iewes which were at Ierusalem. At the same time was *Raschbag* a Prince of Israel put to death, and *Ishmael* sonne of *Elisha* the high Priest. Moreouer, *Titus* was minded to haue put *Rabban Gamaliel*, Father of *Raschbag* to death: but *Rabban Iochanan* sonne of *Sakkai* made sute for him, and obtained pardon for his life. This *Rabban Iochanan* was he that came forth of Ierusalem in the beginning, when *Vaspasian* father of *Titus* came first against Ierusalem, whom *Vaspasian* honoured greatly: insomuch as when hee returned to Rome, hee commended this *Rabban Iochanan* to his sonne *Titus*: commaunding him to honour him, for he perceiued he was a wise man. *Titus* raigned two yeares after he had taken Ierusalem, and died. Hee was a verie eloquent man, expert in the Latine and Greeke tongue, and writ diuers workes in both

both tongues. He loued most entirely iustice and equitie: for he wasted the citie of Ierusalem against his will, and being compelled thereunto. Yea all the mischiefe that came vpon it, happened through the malice and naughtines of the seditious, as we haue touched before. And thus farre of the warres of the second house.

Thus endeth the destruction of Ierusalem.

The tenne captiuities of the Iewes.

The Israelites were ten times led into captiuitie. Foure times by the hands of *Sanherib*, and foure times by *Nabuchadnezzar*, once by *Vaspasian*, and once by superstitious *Adrian*.

1. Sennacherib. First inuaded them *Sanherib*, and transpoled the Rubenites, the Gadites, and the halfe tribe of Manasse. Hee tooke away also the golden calfe which *Ieroboam* the son of *Nebat* had made. He led them into Halah Habor, to the flood of Gozan, & to the cities of the Medes. This captiuitie was in the time of *Pekah*, the sonne of *Remalia*.

2. The second captiuitie. *Hosea* the sonne of *Ela* remained, and slue *Pekah*, the sonne of *Remalia*. Afterward he became the seruant and subiect of *Sanherib* seuen yeeres. Then came *Sanherib* the second time, & carried away the tribes of Asar, Issachar, Zebulon, & Nephtali, of whom he let go free onely one of euerie eight. He tooke away also another calfe that was in Bethel. After the death of

3. Zedekia. *Ahaz* raigned *Hizkiahu* his sonne in his steede foure yeeres. The fourth yeere of whose raigne, *Sanherib* came and entrenched

ched Samaria, beſieging it 3. yeeres, and at length tooke it, in the firſt yere of the raigne of *Hizkiahu*. So led he away the Iſraelites that were in Samaria, the tribe of Ephraim & Manaſſe. This is the third captiuitie.

When *Nabuchadnezar* had raigned eight yeres, he made warres againſt Ieruſalem, bringing with him the Chuteans heretiques out of Babylon, Ethiopia, Hemates, Auim, and Sepharuaim; and as he warred vppon Iudea, hee tooke in that countrey a hundred and fiftie cities in the which there were two tribes, Iuda and Simeon, whom hee tooke with him, and cauſed them forthwith to be led into Halah and Habur, vntill the king of the Ethiopians rebelled againſt him, whoſe kingdome was on the hinder partes of Egypt. Then taking Iuda and Simeon with him, he made warre with the king of Ethiopia. So the holy and bleſſed God placed them in the darke mountaines. Here was foure captiuities, whereby tenne tribes went into exile by *Sanherib*. There remained yet of Iuda one hundred and ten thouſande, and of Beniamin one hundred and thirtie thouſand in the cittie of Ieruſalem, ouer whome raigned *Hizkiahu*. Moreouer, *Sanherib* came out of Ethiopia a-

4. Sanherib peraduenture.

gainst Ierusalem the first time, leading with him 10 0. thousande, but the holie Lord ouerthrew him there, as it is written, *And the Angell of the Lorde issuing foorth, smote in the house of Assur, 185. thousand men.* His people therefore was slaine, and no man left but *Sancherib* and his two sons, and *Nabuchadnezar*, and *Nebusaradan*. This slaughter was in the fourteenth yere of *Hizkiahu*. From which ouerthrow, vntill the time that *Nebuchadnezar* inuaded the Iewes, in the raigne of *Ieboiakim*, were a hundred and seuen yeeres.

5. The fourth yere of *Ieboiakim* came *Nabuchadnezar* the first time, and carried away three thousand, and twenty, and three, of the tribes of Iuda and Beniamin, and of other tribes seauen thousand, all the able men, and all their power, binding them with chaines.

This is the first captiuitie.

6. Seauen yeeres after this captiuitie, came *Nabuchadnezar* an other time vnto Dophna a cittie of Antioch, from whence hee ledde foure thousand and fiue hundred of the tribe of Iuda, and of Beniamin fiftie thousand, of the other tribes seauen thousand.

This

This transmigration made he in Babylon, which is the first captiuitie.

Furthermore, betwixt the first bondage and the seuenth, were nine peeres of the raigne of *Zidkiahu*. When *Nabuchaduezar* had raigned nineteene yeares, hee came the third time vnto Ierusalem, and ouercomming *Zidkiahu*, hee burnt the temple, and tooke away the pillers, the brasen sea, and the furnitures that *Salomon* made, and all the vesselles of the house of the Lord, and the treasures of the house of the king which was in Ierusalem: all the vessels hee sent to Babylon. He slue also of the Israelites, 9. C. M and one, besides them that were slaine, because of the bloud of *Zacharias*. The Leuites stoode singing a song whiles slaughter was made of them, but they were not able to finishe it, before the ennemies entred the Temple, and found them standing in their place, with Harpes in their handes. Therefore he carried away in this captiuitie the Leuites which were of the seede of *Moses*, 6. C. M. whom when the Gentiles had brought vnto the Riuers of Babylon, they demaunded of the Iewes, Sing vs a song of Sion. And by and by they gnawed off the toppes of their fingers with 7 Zedekia.

their

their teeth, saying, How shall we sing the song of the Lord in a strange land? And the blessed Lord seeing that they would not sing a song, hee loosed them, and placed them on the further side of Sambatia. Moreouer, hee translated and carried away 8. C. and 32. M. which were all borne at Iuda and Beniamin, whereof he left in Ierusalem 6. M. setting ouer them for their Ruler, *Gedalia* the sonne of *Ahikam*, who was slaine after by *Ismael* the sonne of *Netania*: whereupon the Israelites beeing afraid, fledde their countrey into Egypt. This is the seuentie transmigration and bondage.

8. The 27. yeare of the raigne of *Nabuchadnezar*, hee tooke Egypt and Tyre, drowned the Iewes that were therin, which descended of *Amon* and *Moab*, and of the land bordering vppon *Israel*, vntill they led *Ieremie* and *Baruch* with them into Egypt. This is the eight captiuitie. Then the Israelites that remained aliue in Egypt, departed vnto *Alexandria*, and remained in it vntill they grewe and encreased vnto many thousandes: and whoso sawe not their glorie, sawe no glorie in his time. For there was in it the sanctuarie, the aulter, the offe-

offerings, incenses the ordinaunce of bread, of faces, the houses of studies, and schooles without number, men of great substaunce, riches, and power. But wicked *Trogonus* made warre vpon them, and slue very manie of them. After came *Alexander* against them, who slue also manie of them. These are the 8. captiuities or bondages which befell in the first house, and time of the first temple.

After the desolation of the first house 70. 9.
yeares, *Cyrus* the sonne of *Esther*, sent vnto *Nehemiah*, *Zerobabel*, *Baruch*, and his whole societie, and they vuilded the second house. Then after foure yeares, of the raigne of *Cyrus*, after the house was destroied, *Ezra* went from Babylon, with fortie thousand in his companie, and the Israelites were afflicted and vexed vnder *Cyrus* for the space of 33. yeares.

Then came *Alexander*, the king of *Macedonia*, and slue *Cyrus*, and when hee had raigned 12. yeares, hee died. After him came 4. vsurpers, which afflicted the Israelites 158. yeares. But after that, the sonnes of *Hasmonai* came, they slue those vsurpers, and taking the dominion from them, raigned themselues 103. yeares.

Then

Then raigned one *Herod*, the seruaunt of *Hasmonai*, who killed his maisters, and their whole family, saue one maide whom he loued. But shee climing vp to the toppe of an house, saide, There is no bodie left aliue of my fathers house but I alone: so she cast her selfe headlong from the toppe of the house, and died. *Herod* did lay her in Hony, and preserued her for the space of seuen yeares. There were that said hee had carnall copulation with her after shee was dead.

Herod and *Agrippas* his sonne, and *Monabaz* his nephew, held the kingdome one hundred and three yeares. So hast thou 4. hundred and three yeres of the second house. Then came *Vaspasian Cæsar*, and *Titus* his wiues sonne, and wasted the second house, carrying away Israel vnto Rome. This is the ninth translmigration. Moreouer, one *Bitter* remained after the desolation and wasting of the temple 52. yeres.

10. After that, *Adrianus* who vsed superstition with bones, made warres vppon them, and transposed Israel from their Countrey when he had spoiled it, conueying them into Spaine. This is the tenth captiuitie.

This

This *Adrian* vanquished the Iewes (which rebelled the second time against the Romanes) with a finall and vtter destruction, forbidding, and not suffering them, in anie wise to enter into Ierusalem, which he had begun to fortifie with verie strong walles, and caused it to be called *Helia* after his name. He caused also a Sow to be grauen ouer the chiefe gate of the citie, and the Iewes vnder her feet carued in stone, in token of their subiection. Haymo. Historia vtriusque testamenti.

FINIS.

CVM PRIVILEGIO.

The courageous acts of the Jews.

Ezra.

Chap. 2. Darius vanquishes the Jews
through rebelling the second time against
the Romans) built a final and better se-
cond Jerusalem, and not inferior
there, in any kind to either two Jerusa-
lem, which he has begun to fortify with se-
ven strong walles, and caused it to be called
after his name. The chief Gate of the
city, and the Jews under pretence
of their subjection.

Historia vita-
ndique vefta-
mentum.

CUM PRIVILEGIO.

BRITISH MUSEUM